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# T MACCI PLAVTI MENAECHEI

WITH NOTES CRITICAL AND EXEGETICAL  
AND AN INTRODUCTION

BY

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## PREFACE.

THE present edition of the *Menaechmi* forms a companion volume to the *Aulularia* and the *Trinummus*, and will in course of time be succeeded by other plays of Plautus annotated in the same manner. The Editor has conscientiously examined the labours of his predecessors, and hopes that both his critical notes and the exegetical commentary will prove that he is sufficiently acquainted with the works of former scholars in this field of Latin literature. It should, however, be confessed that anything like completeness is not within the scope of the present work, and that the principal consideration which guided the Editor in his selection of the materials to be placed before his readers has been the practical bearing of an observation upon the explanation of the text. The critical notes should not be deemed superfluous ; they contain many valuable materials and may, in the hands of an able teacher, become the basis of many useful disquisitions calculated to strengthen the reasoning powers of his pupils.

Amongst former commentators, the greatest amount of praise is due to Lambinus. Many niceties of style and phraseology have been copiously illustrated by

extracts from Pareus' *Lexicon Criticum* and *Lexicon Plautinum*. It has of late become a fashion among Plautine scholars to abuse Pareus without the least mercy, nor would I greatly recommend him for clearness and power of judgment—but he may be safely praised for industry and plodding and toilsome laboriousness. His *Lexicon Criticum* has been turned to very good use by all succeeding lexicographers, but very few have thought it worth while to record their obligations to him.

In conclusion, the Editor begs to observe that the text of this edition is entirely his own, and ventures to hope that some of his readings will find favour with his fellow-workers in the field of Plautine criticism.

HAMBURG,

*Christmas, 1877.*



## INTRODUCTION.

THE subject of which the 'Menaechmei' of Plautus would seem to be the earliest extant version, *i.e.* the mistakes and 'errors' arising from the deceptive resemblance of two brothers, furnishes a very happy plot for a lively comic entertainment, and has, therefore, been in great favour with the comic poets of almost all nations of Europe. It was formerly supposed that this plot was derived from the Sicilian poet Epicharmus, who spent the latter part of his life at Syracuse at the court of Hiero, and died at the age of 90 (450 B.C.) or 97 (443 B.C.). This view was founded on the statement of the prologue to the Menaechmei, v. 12, according to which the plot of the play *sicelissat*—an expression erroneously understood as applying to the *Sicilian origin* of the plot, while it merely denotes that the events in the play are in some way connected with Sicily, or that the preliminaries of the plot take place in that island. This supposition was further strengthened by the somewhat vague expression of Horace, Ep. II 1, 58 (*dicitur*) *Plautus ad exemplar Siculi properare Epicharmi*. But this does not mean that Plautus ever took a plot from Epicharmus, but only draws a parallel between the easy and rapid development of the single events of the plot of a Plautine play and the plays of Epicharmus.

It is certain that Plautus derived the plots of his plays from the rich stores of the so-called Νέα Κωμωδία, and it is among the numerous poets and plays of that branch of Greek literature that we shall have to look for the original inventor of the plot of the present play. A

small detail, insignificant at first sight, seems to help us in tracing the Greek poet. It is a little piece of information supplied by Athenæus, and reproduced in our note on v. 218. If it be true that slave-cooks appeared, among all the poets of the New Comedy, only in the comedies of *Posidippus*, we cannot reasonably doubt that he was the author of the Greek original, which has survived in the Latin adaptation of Plautus. It has been pointed out by Ladewig, that cooks played a conspicuous part in the plays of Posidippus, as may still be seen from the few fragments extant<sup>1</sup>; and as Gellius ii 23 observes that the plays of Posidippus were employed by Roman adapters, we may easily suppose that Plautus was glad to avail himself of such a capital plot which was sure to furnish much amusement to his audience.

It has been conjectured that the Greek original bore the title of *Δίδυμοι*, which was also that of several other plays of the New Comedy mentioned by ancient authors. Such plays are attributed to Antiphanes, Anaxandrides, Alexis, Xenarchus and Enphron, and there is a *Δίδυμοι* mentioned among the plays of Menander.

Though there are several allusions to Roman customs in the Plautine plays—and, in fact, not one is free from such admixtures—we need not suppose that the plot of the Greek original was in any way altered by the Roman adapter. We do not know when Plautus wrote his *Menaechmei*, and there is not the slightest foundation for the supposition which attributes this comedy to the earlier part of the poet's literary career. The passage relating to the kings of Syracuse is of too fantastic a nature to justify the conclusion that the play was acted during the reign of Hiero, though this has been maintained by several scholars.

A capital criticism of this play has been given by Ritschl, *Opusc.* ii 735, from which we may be permitted to extract the following observations :

"The whole piece is full of the highest art, and

<sup>1</sup> See Meineke, *fragm. com.* 28. Ladewig, *Philologus* i 2, gr. i 2, p. 182—4. iv p. 513— p. 275 sq.

abounds in comic power. The single situations of the plot do not, indeed, originate from an inner cause which furnishes the creative power of them, but arise all the more powerfully from mere fancy and an inexhaustible fund of boisterous humour, prompted by Chance itself, the real deity of Comedy. The plot is of less depth than the *Aulularia*, but it surpasses that play in its almost indescribable power of amusing, and is after all constructed in such a manner that we cannot mistake Chance for blind accident or unreason. All these mistakes are to a certain extent justified by the original relation of the two brothers, who must needs be brought together again—and this forms a kind of fate or necessity, which deepens the interest of the plot. If two strangers were mistaken for each other in the same surprising manner, we should consider the whole to be altogether exaggerated.”

The ‘*Menaechmei*’ belonged to the first comedies imitated in modern literature. The earliest regular comedy of modern times was founded on the *Menaechmei*. This is the *Calandra* of Bibbiena (afterwards a cardinal); it was represented at Venice in 1508, though not published till 1524<sup>1</sup>. It would seem that the ‘*Calandra*’ was also the earliest play performed by the Italian actors at the court of Henry II., King of France<sup>2</sup>, and the plot may thus be supposed to have been a favourite with the public of the 16th century. In England a prose-translation of the *Menaechmei*, by ‘W. W.’, was printed in 1595; but a *Historie of Error* is mentioned as having been performed by the Children of Paul’s ‘on New yeres daie at night’ 1576—7. The same piece was acted at Windsor in 1583. In 1594 a *Comedy of Errors* (‘like to Plautus his *Menaechmus*’) was acted at Gray’s Inn. Shakspeare’s *Comedy of Errors*, one of the earliest of his productions, is well known<sup>3</sup>. In French literature, the most success-

<sup>1</sup> See Hallam’s *Introduction to the Literature of Europe* (Murray, 1872), Vol. i p. 263.

<sup>2</sup> *Accenna poscia* (Marguerit, the king’s sister) *la rappresentazione della Calandra*. Galeano

Napione di Cocconato, Dell’uso e de’ pregi della lingua Italiana, Tor. 1792, Vol. i p. 212 sq.

<sup>3</sup> See A. W. Ward, *Engl. Dram. Lit.* i p. 373.

ful imitation of the Plautine play is Regnard's comedy *Les Ménechmes ou les Jumeaux*<sup>1</sup>.

The drama of the German poet Maximilian von Klinger (who died 1831) *Die Zwillinge*<sup>2</sup> has not the slightest resemblance to the Menæchmi, but is a tragedy on the fate of two brothers, the younger of whom kills the elder, whom he thinks to be unjustly preferred by his parents.

<sup>1</sup> Written in 1705. We cannot refrain from adding that we dislike the frivolous tone of this comedy.

<sup>2</sup> Written in 1774. See H. Kurz, *Geschichte der deutschen Litteratur*, Vol. III p. 424.

T. MACCI PLAVTI  
MENAECHMEI.

*A* = codex Ambrosianus, at Milan.

*B* = codex Vetus, in the Vatican Library.

*C* = codex Decurtatus, at Heidelberg.

*D* = codex Vaticanus 3870.

*R* = F. Ritschl.

## ARGVMENTVM.

Mercátor Siculus, quói erant gemini fílii,  
 eí surrupto áltero mors óptigit.  
 nomén surrupti índit illi, quí domist,  
 avós paternus, fácit Menaechmum e Sósicle.  
 5 et ís germanum, póstquam adolevit, quaéritat  
 circum ómnis oras. póst Epidamnum dévenit:  
 huc fúerat ductus ille subreptícus.  
 Menaéchmum civem crédunt omnes ádvenam,

2. *surrupito illorum altero* R., in order to avoid the hiatus, but *illorum* is not in the mss. *altero ilico* C. F. W. Müller Pros. p. 498. 3. *ibi* added before *indit* by R. *surreptiti illi indit* B, *subreptici indit* C. F. W. Müller Pros. p. 490. 4. *fácit* Brix, *facit* R. (who considers the syllables *-us facit* as an anapaest). See Müller, Pros. p. 110. 7. *huc* Meursius, *hic* the mss. 8. *omnes civem credunt* mss., transposed by Pylades.

For the time in which the 'argumenta acrosticha' prefixed to the Plautine comedies were composed, we may in general refer to our note on the arg. of the *Trinummus*, p. 3 of our (second) edition.

1. The hiatus in *quói erant* is legitimate: Introd. to Aul. p. 68.

2. *ci* should be pronounced in two syllables: Introd. Aul. p. 63. After *surrupito* we should assume a hiatus, which may be justified by the caesura; see,

however, crit. note. (So again in the following line.) For *surrupito*, the regular Plautine form instead of *surrepto*, see our note on Aul. 39.

4. *facit* should be pronounced like *fuci*, by dropping the final *t*. *Sosicles* was the former name, comp. v. 1125 sqq.

7. The Plautine form would be *surrupiticius*.

8. We should understand *omnes credunt advenam* (subject) (*esse*) *Menaechmum civem* (predicate).

cūnque appellant mēretrix, uxor ét socer.  
 10 ibi sé cognoscunt frātres postremo ínvicem.

10. *ibi* Bothe, R. *ii* mss.

9. *appellare* 'accost, address'; a common meaning: see dict. s. v.

10. *se—invicem* is foreign to the style of Plautus, as was pointed out by Brix on Capt. 394. Plautus uses *vicem* as an adverbial accusative with a possessive pronoun (*nostram* or *meam vicem*) or a genitive (*eri vicem*) in the sense of 'in place of'. So also Ter. Haut. 749. *invicem* 'by turns' occurs Amph. arg. ii 6, in the present place, and Mil. Gl. ii 1, 72 in a scene

of un-Plautine origin. As has been shown by J. N. Ott (Jahrb. 109 p. 863), *se—invicem* does not occur before Tacitus (Agr. 6. Dial. 25?) and Pliny the younger (iii 7, 15); it is, however, very common in the second half of the second century after Christ, and occurs four times in Justinus, who has also *invicem sibi* xli 4, 4. This fact may be of use in fixing the chronological date of these arguments.



## PERSONAE.

PENICVLVS PARASITVS

MENAECHMVS I.

MENAECHMVS II. (SOSICLES) } ADULESCENTES

EROTIVM MERETRIX

CYLINDRVS COQVOS

MESSENIO SERVOS

ANCILLA

MATRONA

SENE

MEDICVS



## PROLOGVS.

Salútem primum iam á principio própítiam  
 mihi átque vobis, spéctatores, núntio.  
 appórto vobis Plaútum lingua, nón manu :  
 quaeso út benignis áccipiatis aúribus.  
 5 nunc árgumentum accípíte atque animum advórtíte : s  
 quam pótero in verba cónferam paucíssuma.

atque hóc poetæ faciunt in comoédiis :

After v. 6 R. places the two lines v. 11 and 12. We have maintained the arrangement of the mss. 7. *atqui* R. against the mss.

For the authorship of the prologues prefixed to the Plautine plays see my note on the prologues to the *Trinummus* and to the *Aulularia*. The present prologue is by no means a very skilful composition; it may be easily shown that all the facts mentioned in it are derived from the play itself, and are generally communicated in the very words of the play. This prologue is, moreover, made up of two different pieces, the first of which terminates at v. 6, and formed originally part of a shorter prologue.

1. The expression *salus propitia* seems to occur only here. The adj. *propitius* is generally and in earlier Latin almost exclusively applied to persons, but in *Trin.* 837 we read *pax propitia*. The original sense of *propitius* would seem to be 'bending forward' in a listening

attitude, as of a god listening to the prayers of men.

3. A foolish joke. *apporto Plautum* should of course be understood 'I bring you a play of Plautus'; *apportare* being the technical term for announcing a performance (comp. *Ter. Phorm.* prol. 24).

6. The present line would seem to announce a *short* prologue, but then what tediousness does the author afterwards bestow upon us! Very probably, these lines formed the introduction to a much shorter prologue than the one with which they are now connected.

7. The lines 7—16 forming a detached fragment of some prologue, it is impossible (or at least unadvisable) to guess the original sense of *atque*, which is of course dependent on the sentence originally preceding it. (See crit. note.)

- omnis res gestas esse Athenis autumant,  
 quo vobis illud graecum videatur magis.  
 10 ego nusquam dicam, nisi ubi factum dicitur.  
 atque adeo hoc argumentum graecissat: tamen  
 non atticissat: verum sicelissat tamen.  
 huic argumento antelogium hoc fuit:  
 nunc argumentum vobis demensum dabo,  
 15 non módio neque trimódio, verum ipso hórreo: 15

*alii hoc Müller Nachtr. p. 128. 9. illud vobis graecum mss., transposed by Pylades. 12. sicilicis sitat B, sicilissitat or sicelissitat former editors. tamen om. mss., added by R. See Müller Pros. p. 694. 13. huic fabulae argumento R., to avoid the hiatus. ante longium hoc B, n in the second word having been corrected.*

8. This observation is not true. The scene of the Rudens, e.g., is laid at *Cyrenae*, that of the Amphitruo at Thebes, and others again at other places.

9. *illud* 'the whole affair'. This neuter may probably refer to an antecedent *argumentum*.

10. *ego* should be understood of the *dominus gregis*, i.e. the manager, who would seem to be the speaker of the prologue. It is at all events clear that there is an antithesis between *poetae* (v. 7) and *ego*. 'I shall in no instance pretend the play to take place at Athens, unless I have been credibly assured that it actually happened there'.

11. *atque adeo* 'and indeed', involving a certain rectification of a previous statement. See Ellendt-Seyffert 343, 4, and Holtze, Synt. II p. 334 sq.—*graecissare* is formed like *malacissare* (μαλακίζειν) *badissare* (βαδίζειν) *patrissare* (πατρίζειν?) and may be compared with the Greek ἐλληνίζειν. It is, however, confined to the present

place, and should be understood of having a tinge of Greek. The formations *atticissare* (ἀττικίζειν) and *sicelissare* (σικελίζειν) should be taken in the same sense.

12. *tamen* 'after all' or 'at least'.

13. *huic argumento* 'the plot which is to follow'. On *antelogium* Lambinus observes 'vox est ex latina et graeca composita, significatque id omne quod ante orationem legitimam prooemii causa dicitur'. (See also crit. note. The hiatus between *antelogium* and *hoc* cannot be justified.)

14. *argumentum vobis demensum dabo* 'I will give you your allowance of the plot': for the *demensum* of slaves, comp. Ter. Phorm. 43. The past participle should be taken in a passive sense.

15. 'Not by the peck or with a three-peck measure, but by emptying upon you the whole granary'. Lamb. explains 'nunc vobis argumentum explicabo non parce neque restricte neque

tanta ád narrandum argúmentumst benígnitas.

mercátor quidam fuít Suracusís senex.

eí sunt nati fílii geminí duo,

ita fórna simili púeri, utí matér sua

20 non ínternosse pósset quae mammám dabat, 20

neque ádeo mater ípsa quae illos pépererat ;

ut quídem ille dixit míhi, qui pueros víderat :

ego illós non vidi, né quis vostrum cénseat.

postquám iam pueri séptuennés súnt, pater

25 onerávit navim mágnam multis mércibus. 25

inponít geminum álterum in navém pater,

16. *tanta* the early editors, *tantum* mss. *argumentum adest* mss., emended by Camerarius. *argumentum* om. and *nostra adest* R. after others. 19. *utí* Camerarius, *ut* mss. 23. preserved only in *B*, omitted in all other mss. 25. *navim CD, navem B*. 26. *geminorum* R. to avoid the hiatus. Perhaps *geminum* is merely a gloss which superseded the original reading *filium*. —*geminum item alterum* Müller Pros. p. 490. —*navem* here all mss.

paucis verbis, sed copiose et liberaliter, et multis verbis'. This is evidently very different from the promise made v. 6.

16. The pronunciation *argúmentumst* is not the ordinary one in Plautus, but may be defended with several parallel instances.—*benígnitas* 'liberality', a common sense.

18. For the disyllabic pronunciation of *ei* compare *argum.* 2.

19. *sua* 'their own' *mater* 'nurse': *mater aliquando pro nutrice ponitur* Nonius p. 423. Compare Verg. Aen. viii 631, and Pl. True. v 1, 10 (according to the vulgate edition).

20. *internosse* 'know with the difference between', i.e. 'distinguish'. She did not know the one from the other.

21. *neque adeo* 'nor even', very common in Plautus.

22. By this reference the speaker endeavours to impart an air of authenticity to his prologue; compare also *dicitur* v. 10. The syllables *ut quid il* form a dactyl, the first syllable of *ille* being treated as short.—*viderat* is instead of *vidit*, the perfect being used instead of plupf. by dint of necessity, in order to gain a syllable.

23. *ego illos* is an anapaest.

24. The present *sunt* after *postquam* should be explained on the analogy of *quom* with a present (v. 29); instances of both constructions are given by Holtze Synt. ii p. 66.

25. Compare the expression *navis oneraria*.

26. The hiatus after *geminum* cannot be justified, as the connexion between *geminum* and *alterum* is too close to admit of a strong pause. See crit. note.

Taréntum avexit sécum ad mercatúm simul:  
illúm reliquit álterum apud matrém domi.

Tarénti ludi fórte erant, quom illúc venit:

30 mortáles multi, ut ád ludos, convénérant: 30

puer inter homines *ibi* aberravit á patre.

Epidámmiensis quídam ibi mercatór fuit:

is púerum tollit ávelitque Epidámmum eum.

pater éius autem pósquam puerum pérdidit,

35 animúm despondit: cáque is aegritúdi- 35

paucis diebus pós Tarenti emórtuost.

postquám Surácusas de eá re rediit nún-  
tius

ad avóm puerorum, púerum surruptum álterum,

patrémque pueri Tárenti esse emórtuom,

40 immútat nomen ávos huic geminorum áleri. 40

31. *ibi* added by R., om. mss. 33. *epidamnum* mss., corrected by O. Seyffert. *átque in Epidamnum ávelit* R. 37. *postquám domum autem de eá re rediit nún-  
tius* R., in order to avoid the shortening in *Syrácusas*, which has been justly defended by Brix. 39. *pueri in itinere esse emortuom* R., in order to avoid the long quantity in *Tárenti*. Müller, Pros. p. 521, conjectures *patremque pueri esse ibi Tarénti emortuom*. 40. *geminom* mss., emended by

28. We should read *apu*, thus making the word a pyrrhic: see Introd. Aul. p. 34.

30. *ad ludos* forms only one word, metrically speaking, and may be compared with the corresponding pronunciation of molossic words in Plautus.—*ut ad ludos, viz. convenire solent*.

33. 'Epidamnum Romani Dyrrhachium [the modern Durazzo] mutato nomine appellant, mala nomina vitantes'. LAMBINUS. The change of the name took place, when the city (which was originally a colony of Coreyra, as is well known to the readers of Thucydides) was colonized by the Romans; see Pliny N. H. iii 23. Pomponius Mela (ii p. 46 Parthey) states: *Dyrrhachium, Epi-*

*damnos ante erat, Romani nomen mutavere, quia velut in damnum ituris omen id visum est*. Compare also the pun in our play, v. 263 sqq.

35. *animum despondere* 'to despair', an expression used by Plautus and Livy: see dict.

37. The shortening of the long *a* in *Suracúsas* may be explained on the general principle that  $\sim \sim \angle$  may be turned into  $\sim \sim \angle$  by a rapid pronunciation. In the play itself we always find the legitimate prosody.

39. The writer of this prologue seems to use *Tarentum* with the first syllable long—though it is short in all other places. See, however, crit. note. The modern Italian pronunciation is *Táranto*.

ita illūm dilexit, quī subruptust, álterum:  
illius nomen índit illi quí domist,  
Menaéchmo, idem quod álteri nomén fuit;  
et ípsus eodemst ávos vocatus nómine.

- 45 proptérea illius nómen memini fácilius, 45  
quia illūm clamore vídi flagitárier.  
ne móx erretis, íám nunc praedicó prius:  
idémst ambobus nómen geminis frátribus.  
nunc ín Epidamnum pédibus redeundúmst mihi,  
50 ut hanc rem vobis éxamussim díspntem. 50

the present editor (comp. crit. note on v. 26). *immutat gemino nomen aros huic alteri* R. against the mss. *n. aros is huic g. a.* Müller Nachtr. p. 85. 42. *illi* mss., *ille ei* R. 43—46 are placed by R. after v. 48. 43. *fuit* mss., *facit* R. 51. *Epidamnum* mss.,

42. *indere*, though not exactly a Ciceronian word, is much used in archaic and silver latinity. See dict. Observe the construction *índit nomen Menaechmo* 'he names him Menaechmus'.

44. *eodem* should be pronounced in two syllables (cf. *eaque* v. 35). In *avos* the final *s* should be dropt, thus making the word a pyrrhic.

46. Lambinus asks 'a quibus flagitarier?' and adds 'a vobis', evidently suggesting that the performance to which this prologue was prefixed, took place by special request of the public, who were desirous to see the play once more upon the boards. But Pareus justly says 'per praecones publicos proclamari': the praeco called out, if any one knew of the boy's whereabouts, he was to restore him to his parents. This was the classic substitute for advertising. Douza quotes the instance of Eutychus Merc. iii 4,

78 sq., and of Giton in Petronius c. 97; in the latter place we meet with the very same expression as here, c. 92: *iurenis non minore clamoris indignatione Gitona flagitabat*. Brix adds Plutarch vita Alcib. c. 3: *παῖς ὦν ἐκ τῆς οἰκίας ἀπέδρα πρὸς Δημοκράτη τινὰ τῶν ἐραστῶν βουλομένου δ' αὐτὸν ἀποκηρύττειν (proclamare) Ἀρίφρονος Περικλῆς οὐκ εἴασεν*.

47. *nox* 'afterwards', during the performance. *iam nunc* 'now already' (very different from *nunciam*).

49. *pedibus* 'ambiguum: nam et *pedes* sunt quibus ambulamus iterque facimus, et *pedes* sunt quibus constat versus et carmen'. LAMBINVS. Such frigid jokes as this are very much in the style of these spurious prologues. With the whole passage we should compare Poen. prol. 79—82, which has many points in common with it.

50. *examussim* is an adverb confined to Plautus and Appu-

si quis quid vostrum Epidámnii curarí sibi  
velít, audacter ímperato et dícto:

sed ita út det, unde cúrari id possít sibi.

nam nísi qui argentum déderit, nugas égerit:

55 qui déderit, magis maióres nugas égerit. 55

verum illuc redeo, unde ábii, atque uno adsto ín loco.

Epidámniiensis ille, ut dudum díxeram,  
geminum filium puerum quí surrupuit álterum,  
ei liberorum, nísi divítiae, níl erat.

60 adóptat illum púerum surruptícium 60

sibi filium eique uxórem dotatám dedit,

emended by Pylades. 54. *qui non argumentum* mss., emended by Beroaldus. *nam nisi qui* mss., emended by Pylades. *nisi quod qui dederit* R., who then omits *nugas*. 57. *quem* mss., *ut*

leius; in Gellius 1 4 the old editions read *examussim*, but in Hertz's critical text we find *atamussim*. Charisius II p. 198 K says that Sisenna on Plautus Amph. II 2, 213 (*examussim est optima*) observed *pro examinato*, and adds *amussis est tabula rubricata quae demittitur examinandi operis gratia an rectum opus surgat,—disputare* 'to make clear': from the adj. *putus* 'clear', still used in the phrase *purus putus*.

52. *relet* forms an iamb, comp. Introd. Aul. p. 16.

53. He is also to defray the expenses which may be caused by this commission.

54. *nugas agere* 'to practise foolish things', a common expression. He who does not give, will lose his trouble, as being bent upon a foolish business; but he who gives, will lose even more and be the greater fool of the two. 'Damnum tantum apud Epidamnios potest curari, et ad id mali

ominis nomen venustissime alluditur'. GROSCH. Observe the double comparative *magis maiores*, which is very emphatic: see note on Aul. 419.

56. He will now not wander from place to place, but stick to only one.

57. *Epidamniiensis ille*: 'nota hunc rectum casum non habere quo referatur. Sed haec negligentia imitatur sermonem quotidianum, quo maxime comoedia utitur'. LAMBINUS. *dudum* (originally = *diu dum*) 'some time since', is used indifferently of long and short distances of time. *dixeram* instead of *dixi*, owing to metrical compulsion.

59. There is a strained witticism in the expression, just as if *divitiae* and *liberi* belonged to the same category. This has been justly pointed out by Lambinus.

61. *uxor dotata* 'a wife with a good dowry'. He found this excellent match for his son.



- eúmque heredem fécit, quom ipse obiit diem.  
nam rús ut ibat fórte, ut multum plúerat,  
ingréssus fluvium rápidum ab urbe haud lóngule,  
65 rapidús raptori púeri subduxít pedes 65  
apstráxitque hominem in máxumam malám crucem.  
ita illi divitiae évenerunt máxumae.  
is illic habitat géminus surrupticius.  
nunc ille geminus, quí Suracusís habet,  
70 hodie ín Epidamnum véniet cum servó suo 70  
hunc quaéritatum géminum germanúm suom.  
haec úrbs Epidamnus ést, dum haec agitur fábula:  
quando ália agetur, áliud fiet óppidum;

Müller Pros. p. 338. 63. *plurerat* Bentley on Hor. Serm. 1 5, 15.  
64. *ingressus* Bergk with full stop at the end of the line.  
65. *pueri* mss., *pluvius* Bergk, *pueri* is R. 67. *ita* om. mss., added  
by Pylades. *illi divitiae ita* R. 70. *venit* mss., emended by

62. 'He made him heir of his fortune by dying'. This should not be misunderstood, as if he had *instituted* him his heir on the day of his death.

63. *ut ibat forte* like the Greek *ὡς ἐτίγχευε πορευόμενος*. But *ut* with the imperf. is not very common.—For the perfect *plūi* comp. Varro de lingua lat. ix 104 (p. 232 Müller): *quidam reprehendunt quod pluit et luit dicamus in praeterito et praesenti tempore, cum analogiae sui cuiusque temporis verba debeant discriminare. falluntur; nam est ac putant aliter, quod in praeteritis u dicimus longum, pluit luit; in praesenti breve, pluit luit*. The fact is that there were two roots, *plu-* and *plouv-*, compare *pluvius*, *Pluviae* and the verb *perplorere* quoted by Festus p. 250, 29. Hence the perfect *plūi* or *plūvi*. The root *plov-* or *plouv-* appears also in *plōrare*=*ploverare*. In

the same manner we have from *nuo* the perf. *nūi*, comp. *adnūit* used by Ennius ap. Priscian. x 12 p. 504 n. (In some editions we read *plurerat*.)

64. *longule* occurs also Rud. 15, 8, and Ter. Haut. 239. *haud longule* may be translated 'not so very far'.

65. Observe the paronomasia in *rapidus raptori*.—In prose we should have to say *illi qui rapuerat puerum* (by once stealing a boy, he did not become a raptor for ever, as raptor denotes one who makes robbing and stealing his business); but in archaic Latin the nouns in *tor* and *sor* are often used in their original verbal sense, almost like a Greek participle of the perfect. Here *raptor*=*ῥηπακὼς*.

66. *in maxumam malam crucem*, *εἰς μεγίστην ἀπώλειαν*.

69. *habet*=*habitat*; comp. note on Aul. 5.

sicūt familiae quóque solent mutárier :

75 modo nīc ágitat leno, módo adulescens, módo senex, 75  
paupér mendicus, réx, parasitus, háriolus.

\* \* \* \* \*

Goppert. 75. *modo nī cadit at leno B*, emended by Gruter. *modo leno hic ágitat R*. 76. Bothe was the first to observe that the conclusion of this prologue is wanting.

74. *familia* denotes the troupe of actors, who were generally slaves or at best freedmen, conducted by the 'dominus gregis'. 'fuit familia histrionum sicut et gladiatorum'. PAREVS.

75. 'Modo idem actor (we should, therefore, take *hic* as the pronoun) lenonis partes

agit, modo adulescentis, modo senis etc.'. LAMBINVS. *ágitat leno* means 'he acts as a pander', i. e. he performs the part of the pander.

76. *hariolus* is the proper spelling (not *ariolus*), so also *haruspex*. See Vaníček, Etymol. Wörterb. p. 57.

# ACTVS I.

## PENICVLVS.

Iuvéntus nomen fécit Peniculó mihi  
ideó quia mensam, quándo edo, detérgeo.

\* \* \* \* \*

hominés captivos qui catenis vínciunt,  
80 et qui fugitivis sérvís indunt cómpedes,  
nimis stúlte faciunt meá quidem senténtia. 5  
nam hoc hómini misero si ad malum accedit malum,  
maiór lubidost fúgere et facere néquiter.

78. 'post hunc versum dubium esse vix potest quin quaedam interciderint' R. 82. *nam* mss.; *namque* Camerarius, R.; *nam*

ACT I. SC. I. 77. *Peniculus* est *spongia oblonga, caudae similis, ad excutiendum pulverem, quales sunt caudae vulpinae et bubulae*. FESTVS. In Ter. Eun. 777 the word denotes a sponge, and the double diminutive *penicillus* occurs in the same sense in Pl. Rud. iv 3, 69. *peniculus* is the diminutive of *penis*, which stands instead of *pesnis*; compare Greek πέος and πόσ-θη.

78. *detergere* 'sweep clean'. The ancients do not seem to have used table-cloths, compare Hor. Sat. ii 8, 10 sq., *puer alte cinctus acernam Gausape purpureo mensam pertersit*. Lucil. Sat. xxi (p. 75 ed. L. Müller) *purpureo tersit tunc latas gausape mensas*.

79. *homines captivos*, αἰχμαλώτους, δορυαλώτους, comp. Capt. i 1, 32.

80. *fugitivi servi*, δραπέται.

81. *nimis* is often used by the comic poets in the simple sense of 'very'.—We should drop the final *s* in *nimis*.

82. The 'malum' with which the poor fellow is already burdened is his captivity, the accessory 'malum' consists in the chains with which he is bound by his hard master. Brix quotes Bacch. iii 3, 32 *id quod obtigerat, hoc etiam ad malum accesssebatur malum*.

83. *maior lubido est* = *etiam magis lubet ei* 'he has a still greater desire'.—*facere nequiter* means to do such things as only

nam se ex catenis eximunt aliquo modo:

85. tum compediti aut unum lima praeterunt  
aut lapide exentiunt clavom. nugae sunt eae. 10  
quem tu adservare recte, ne aufugiat, voles,  
esci atque potione vinciri decet:  
apud mensam plenam tu homini rostrum deliges.  
90. dum tu illi, quod edit et quod potet, praebes  
suo arbitratu usque ad fatim cotidie, 15

hoc Müller Nachtr. p. 117. 85. *tum* mss., defended by Brix, *dum* R. *aut* om. mss., added by R. *i* (i.e. *ei*) Langen Philol. xxxiii 708 sq. 86. *nugae* B, but R. observes 'post *u* aliquid erasum in B', whence the archaic form *naugae* has been introduced into this place by Brix. 89. *tu* om. mss., added by R. *homini* mss., *hominis* Nonius, R., *homoni* (without *tu*) Brix. 91. *usque* om. mss., added by R. (Ritschl subsequently, N. Pl. Exc. i 72, preferred *arbitratud*

a 'nequam' does, conduct oneself like a bad slave, do naughty tricks.

84. *eximunt* 'take out': the sense of 'taking' appears in most of the compounds of *emere*.

85. *tum* introduces the second class of slaves who were said to be *compeditibus vincti*, v. 80.—*anus* 'ring', orig. 'round', whence the diminutive *annulus*, commonly misspelt *annulus*. The word occurs only here, but is not at all dubious, as is stated in Smith's Diet.

86. *nugae sunt eae* 'all those are needless (foolish) precautions'.

87. *recte* 'properly'.

88. The subject accusative *eum* is easily supplied after *decet*.

89. We should pronounce *apu*.—*rostrum* is applied to the mouth of a human being, just as we may say 'snout' in a somewhat slangy style. In German, *schnabel* is jestingly applied to a human mouth.

*rostrum* occurs in the same sense as here in Petronius.—The declension *homōnis*, *homōni*, *homōnem*, which is assumed by some Plantine scholars, is not at all warranted by the authority of the mss. of Plautus, and we therefore deem it very rash to introduce it into the text.

90. *edit* is the archaic subj., comp. Trin. 102.

91. *suo arbitratu* 'at his own pleasure'.—*ad fatim* 'until he has enough'. There was an old noun *fatīs*, which formed its accusative in *im*, like *sitis sitim*. The adverb *usque* is not, indeed, in the mss., but has been justly added in order to fill up the hiatus which cannot be admitted in the present place, as there is no pause strong enough to justify it. The very same phrase *usque ad fatim*, occurs Pl. Poen. III 1, 31 *ubi bibas, edās de alieno quantum velis, usque ad fatim*. (The adverb *affatim* is of course iden-

numquam hérele effúgiét, tam étsi capital fécerit :  
facile ádservabis, dúm eo vinelo víncies.  
ita istaéc nimis lenta víncla sunt escária :

95 quam mágis extendas, tánto adstringunt ártius.

nam ego ád Menaechmum hunc *núnc* eo: quo iám diu 20  
sum iúdicatus, últro eo, ut me vínciat.

nam illíc homo *hercle* homines nóñ alit, verum éducat

*adfátim*). *ad fatim* in two words *B*, *affatim* other mss. 92. with *R*. according to Nonius p. 38. *edepol te fugi & tiam & si B*. 93. pronounced spurious by Vahlen, *Rh. Mus.* xvi 635. 95. *intendas* Camerarius. 96. *nunc* om. mss., added by Müller Nachtr. p. 81. Formerly *hunc* was changed by the editors (and *R*.) into *nunc*. 98. *hercle* om. mss., added by *R*. *homones* (without *hercle*)

tical with this.) Plautus has also *usque ad saturitatem* Rud. iii 4, 53, and *ad satietatem usque* Cist. i 1, 72.—For *cotidie* see our note on Aul. 23. The *i* in the second syllable is always long, as it is an ablative suffix (*cotidie* = *quotodie*).

92. *capital* 'facinus quod capitis poena luitur'. Festus p. 48 M.

93. In *dúm eo* we have the legitimate hiatus already noticed on arg. 1. *dum* should of course be taken in its original temporal sense 'as long as'.—*vinelo vincire* is an instance of the fig. etymol.

94. *ita nimis lenta* 'so very tenacious'. After this we ought to have a consecutive sentence with *ut* (*ita lenta, ut quo magis extendas, eo artius adstringant*): but as a rule the conversational language is not fond of subordination and prefers co-ordination of sentences in very many places.—*escarius* seems to have been coined by Plautus; it became, however, a pretty common word at a later period, though in a slightly modified sense. See the dict.

95. We should expect *quanto* instead of *quam*. According to Brix, *quam magis* instead of *quo* (*quanto*) *magis* occurs in only four other places in Plautus: Poen. i 2, 135. Bacch. v 1, 5. Asin. i 3, 6. Bacch. iv 10, 1. The correlatives *quam magis*—*tam magis* occur in Lucretius, iii 700, where see Munro's note.

96. *nam* introduces the particular instance which is quoted as a proof of the general maxim previously explained. — *quo* should be understood as the correlative to *eo* to be supplied in the following line in *ultro eo*. We should not, therefore, explain *quo* of Menaechmus, as if it were = *ad quem*. (The old editions perversely read *quo*.)

97. *iudicatus* in the sense elsewhere expressed by *adiudicatus*. The parasite says that, like an insolvent debtor, he has long since been adjudged to Menaechmus. Comp. Ter. Phorm. 331 sq.—*ut me vinciat*, ἵν' ἔχη με ἐν φυλακῇ. He means of course 'vinculis escariis'

98. The second syllable of

recreátque: nullus mélius medicinám facit.  
 100 itást adulescens: ípsus escæ máxumæ,  
 Cerialis cenás dát: ita mensas éxtruit,  
 tantús struices cóncinnat patinárias:  
 standúmst in lecto, sí quid de sumínó petas.  
 sed mi íntervallum iam hós dies multós fuit:

25

Brix. 101. *Cerialis Festus, R., Cerealis De, Certalis Ba. mensas*

*illie* is long, when adverb, but short, when adjectival pronoun. —For the difference between *alere* and *educare* compare Nonius 422, 10 *alere est victu temporali sustentare, educare autem ad satietatem perpetuam educere* (where he also quotes this passage).

99. *recrare* 'create anew'. 'Gives us, as 'twere, new life, when dead with hunger' (THORNTON). —*medicinam facere* seems to have been a technical expression, cf. Cistell. i 1, 76. Just as *medicinam facere* = *mederi*, so in Greek *θεραπεΐαν ποιεῖσθαι* = *θεραπεύειν*.

100. *escæ maxumæ* 'of lordly appetite' (THORNTON), gen. of quality. Brix quotes Cic. ad fam. ix 26 *multi cibi hospes*, Gruter Hor. earm. i 36, 13 *Damalis multi meri*.

101. The *Cerialia* were celebrated in the Circus from the 12th to the 19th April. It was a very popular festival; the people were then habited in white and used to feast plentifully. Hence 'suppers for the feast of Ceres' are plentiful and splendid entertainments: 'optima et lautæ ac multis ferculis oneratae' (Pareus). The spelling *Cerialis* appears to be much more frequent in the inscriptions and in the mss. than

*Cerealis*, see the instances collected by Corssen ii 245. — *cena* is the proper spelling, not *coena*, as the word is from *cesna*, comp. *silicernium* (instead of *-cesnium*). — *extruit* 'builds up', viz. 'cibis, ferenlis'.

102. *Struices antiqui dicebant exstructiones omnium rerum* FESTUS p. 310 M, who quotes an instance of Livius Andronicus (*quó Castalia pér struices sáreus lapsu décidit* v. 37 Ribb.), and Servius on Aen. iv 267 quotes from Naevius the expression *struix malorum* (trag. v. 60 Ribb.). The word is formed with the same suffix as appears in *cervix cornix coturnix coxendix*. — *concinnare* originally means 'to render harmonious' (*con + cān* 'sing', whence *con-cin-nus* 'sounding together'); here it is explained by Paulus Festi p. 38 by *apte componere*. The pronunciation *cóncinnāt* is like *álludós* v. 30. — *patinarius* an adj. coined by Plautus who has it here and Asin. i 3, 28; comp. *escarius* above v. 93.

103. *de summo*, from the top of the dish.

104. Nearly the same line occurs Rud. i 2, 49 *nunc intervallum iam hos dies multos fuit*. The pronoun refers to the past immediately preceding. The parasite means to say that for

105 domi dum invitus sum usque cum caris meis: 29  
 nam néque edo neque emo, nisi quod est carissimum.  
 sed quóniam cari, qui ínstruuntur, désérunt,  
 nunc ád eum inviso. séd aperitur óstium:  
 Menaechmum eecum ipsum vídeo: progreditúr foras.

### MENAECHEMVS I. PENICVLVS.

110 ME. Ní mala, ní stúlta sis, ní índomita impósque  
 animi, I 2.  
 quód viro esse vídeas odio, ódio tute habeás tibi.

Festus, R., *mensam* mss. 105. *domi Bb, domo Ba, domitus* mss. *summus* *que Ba*, corrected by *Bb. domi dum dominus sum usque R. domi dum invitus sum* Madvig Adv. crit. ii 7. 107. *id quoque iam cari qui* mss. *set quoniam cari quom* R. hesitatingly. The passage is not yet emended. 110. *sis* mss., defended by A. Spengel de vers. cret. p. 21. *sies* R. 111. *quod viro esse odio videas tute tibi odio habeas* mss., which I have arranged so as to form a trochaic septenarius with hiatus in the caesura. *quód viro odio vídeas esse, tute tibi*

a considerable number of days he has been left without an invitation.

105. The reading of the mss. *domitus sum* might be defended by considering *domitus* as a comic formation (not found elsewhere) in the sense of 'confined to my home' or 'domesticated' (Brix quotes the similar formations *ruri rurant homines* Capt. 82, *ne dentes dentiant* Mil. gl. i 1, 34, in *collumbari collum* Rud. iii 6, 50): but independently of the quantity of *domitus* (instead of which we should rather expect *dómitus*), we cannot but object to the present *sum* instead of *fui*. We have, therefore, adopted Madvig's ingenious emendation of this passage.—*cari mei* 'my dear ones', an ambiguous expression, by which he might denote his family, though he really means the dear food he

eats at home. Compare the following line.

107. *instrui* is used of the array of dishes upon a well-served table, and of the array of soldiers in a line of battle. Compare the very ludicrous passage in the Captivi i 2, 49 sqq., in which the parasite Ergasilus compares the various dishes of a good dinner with the different corps of an army. (The present line has not yet been satisfactorily emended; see the crit. note.)—*deserunt* 'they desert', run away, according to the simile indicated in *instruuntur*. In Greek this would be *παπατάττεσθαι* and *λείπειν τὴν τάξιν*.

ACT I. Sc. II. 110. Menaechmus addresses these complimentary observations to his wife who had followed him to the door in order to watch where he was going.

praeterhaec sí mihi tále post hunc diem  
fáxis, faxó foris vídua visás patrem.  
nám quotiens foras íre volo,  
mé retines, revocás, rogitas:

5

115 quó ego eam, quám rem agam, quíd negotí geram,  
quíd petam, quíd feram, quíd foras dégeram.  
pórtitorém domum dúxi: ita omuém mihi  
rém necesse éloquist, quícquid egi átque ago.  
nimum ego te habui délicatam. núnc adeo, ut fac-  
túrus, dicam.

10

*habéas item* R., taking *item* from G. Hermann. 114A and B are treated by R. as one trochaic line. He inserts *ego* after *foras*. 116. *foris legerim* B with the correction *egerim*, accepted by all editors (also R.) except Brix. *egeram* (which is not a Plautine word) M. Haupt. *degeram* Schwabe Jahr. f. Phil. 1872 p. 407, Brix. 119. *ego* rejected by R., defended by Müller Nachtr. p. 65 sq. and Brix. 120A and B are treated by R. as one line. 123. *nequiquam* R. who

112. *faris*=*feceris* (i. e. originally *fecesis*).—*faxo* is often used in Plautus in the sense of 'I warrant you, I promise you'.—*vidua* 'etiam dicitur ea mulier cum qua vir facit divortium seu discidium, non solum ea cuius vir mortuus est'. LAMBINVS. In Ter. Phorm. 913, the young wife who is to be divorced from her husband is styled *vidua*. In fact, the word meant nothing but 'single, alone', i. e. without a man or husband; hence Plautus applies it even to 'meretrices' without lovers, Cist. 1 1, 46.—*viso* 'go and see'.

113. In *forās* the second syllable is shortened: see Introd. Aul. p. 38.

115. The hiatus in *quó ego* is legitimate: Introd. to Aul. p. 68.

116. The verb *degerere* is more than once used of clandestinely carrying some present

to a mistress. So also *deferre* v. 133.

117. The *portitores* were entitled to examine all merchandise, compare Trin. 794; 'hoc eo dicit Menaechnus quod haec mulier virum egredientem domo et redeuntem ita curiose observet et exentiat, quod facere solent portitores, ut portitoria exigant'. LAMB.

119. In the first foot of this line, the syllables *nūmī ēgō* make a proceleusmatic.—*delicatus* 'a darling' (comp. *puer delicatus* παιδικά, Most. iv 2, 32), the word being connected with *deliciac*. Menaechnus means 'I have treated you too much as a darling', 'I have spoiled you'. (The explanation of Festus, *delicatus*=(*diis*) *dedicatus* is nonsense.)—The omission of *sum* in the so-called 'periphrastic' conjugation is rather rare.



- 120 quando égo tibi ancillás, penum,  
 lanam, aúrum, vestem, púrpuram  
 bene praébeo nec quíequam eges,  
 maló cavebis, sí sapis:  
 virum óbservare désines.  
 átque adeo, ne mé nequiquam sérvés, ob eam in-  
 dústriam  
 hódie ducam scórtum atque ad cenam áliquo con-  
 dicám foras. 15  
 125 PE. íllíc homo se uxóri simulat mále loqui, loquitúr  
 mihi:  
 nám si foris cenát, profecto me, haúd uxorem, ul-  
 císcitur.  
 ME. eúax, iurgio hércle tandem uxórem abegi ab  
 iánua.  
 ubi súnť amatorés mariti? dóna quid cessánt mihi

subsequently changed his views and preferred *nequiquam* with *Ba.* So also Brix. 124. *ad cenam atque aliquo* mss., emended by Paumier. 127. *hercle uxorem tandem* R., but see also his N. Pl. Exc. i p. 67. 123. *ubi amatores sunt* R. after Camerarius. The

121. *lana* woollen materials, and *purpura* purple-coloured stuffs for dresses (which were always made up in the house itself, by the lady and her slaves), *aurum* jewellery, *vestis* (sc. *stragula*) covers for beds and couches etc.—*bene* = *benigne* ‘liberally’.—*quicquam* is accus. ‘in no respect do you want for anything’.

122. *malo cavere* ‘to beware of evil consequences’.

123. *atque adeo* ‘and indeed’; see note on v. 11 above.—*nequiquam* ‘for nothing’; the *qui* represents an ablative. The spelling *nequiquam* owes its origin to an erroneous derivation and should not be misinterpreted as a trace of an archaic ablative ending in *d*. See my

crit. note on Trin. 440.—*servare* = *observare* in the preceding line, ‘to watch’.—*ob eam industriam*: ‘propter id studium quod adhibuisti et adhibes in me observando’ LAMB. Comp. below, v. 791.

124. *condicere foras* ‘est ultro se offerentium ad cenam’ (Pareus). Menaechnus intends to invite himself somewhere, and subsequently fixes upon Erotium as the one at whose house his supper is to take place.

126. We should pronounce *fori*, thus reducing the word to a pyrrhic.

128 sqq. The iambic metre is descriptive of the rejoicing of Menaechnus who now leaves his house and proceeds triumphantly to the front of the

- conférre omnes congrátulantes, quí pugnavi fórtiter ?  
 130 [hánc modo uxóri íntus pallam súrrupui: ad scor-  
     túm fero.] 21  
 sic huic decet darí facete vérba custodí catae.  
 hoc fácimus pulerumst, hóc probumst, hoc lépidumst,  
     hoc factúmst fabre :  
 meó malo a mala ábstuli hoc : ad amícam deferétur.  
 avórti praedam ab hóstibus nostrúm salute sócium. 25  
 135 PE. heús adulescens, écqua in istac párs inest praemí  
     míhi ?  
 ME. périi, in insidiás deveni. PE. immo ín prae-  
     sidium. né time.

reading of the mss. has been maintained by Brix. 129. *congratantes* R. who considers this a trochaic septenarius like the preceding line. 130. has been justly bracketed by Brix. 131. *huic* Colvins, *hoc* mss. 133. *meo quód malo* R., but *quod* is not in the mss. *abstuli, hoc* R. I follow Brix. *damnum* mss. (R.), *dominam* Dissaldeus more in the style of Ovid than of Plautus. *amicam* Brix. 134. *advorti* B, *averti* the other mss. 135. *praemi mihi* Gulielmus,

stage.—*amator* ‘one who is always in love’; Lambinus justly explains ‘*amator* amat ex habitu, *amans* ex perturbatione (sudden passion), *amicus* amat animum, *amator* corpus’.

130. This line has no business here, as the ‘palla’ cannot be mentioned before v. 133. It is, moreover, impossible to interrupt the continuity of iambic lines by a single trochaic line.

131. *sic*, as I have done.—*verba dare* is a common phrase denoting ‘to cheat, deceive’.—*catus* means originally ‘sharp’, hence the names *Cato*, *Catius*, *Catullus*, and *Catilina*.

132. *lepidus* is a favourite word with the comic poets, and may be rendered ‘joily’. See my note on Aul. 493.—*fabre* = *affabre* ‘in a workmanlike manner’, comp. also Poen. iii 1, 74.

Stich. iv 1, 64. Pl. has also the expression *fabrefacere fallaciam* Cas. v 1, 8.

133. *meo malo* = *meo damno* or *detrimento*, ‘to my own loss’.

134. *salute* ‘to the welfare’. One might feel tempted to consider *salute* in this phrase as a corrupt dative, instead of *salutei*. If it were an actual ablative, we should rather expect *cum salute*. Pareus (Lex. Plaut. 413) quotes the same use of *salute* from Baech. iv 9, 147 and Rud. iv 2, 5, to which Brix adds Mere. iv 5, 9, in which passage we read *salute maxuma*, which shows that Plautus took *salute* as an abl.

135. *istac*, viz. *praeda*.

136. The expression *in insidias devenire* is chosen on account of Menaechmus’ previous description of his trium-

ME. quis homost? PE. ego sum. ME. o mēa commoditas, ó mea opportúnitas, sálve. PE. salve. ME. quíd agis? PE. teneo dēxtera geníum meum.

ME. nón potuisti mágis per tempus mi ádvenire quam ádvenis. 30

140 PE. íta ego soleo: cómmoditatis ómnis articulós scio.

ME. vín tu facinus lúculentum inspícere? PE. quis id coxít coquos?

íam sciam, si quíd titubatúst, úbi reliquias vídero.

ME. díe mi, en umquam tú vidisti tábulam pictam in páriete,

*pre mihi* the mss. 141. *quis* mss., *qui* R. after Bothe. 142. *reliquias ubi* R. after Bothe. 143. *numqua* B, *nūquā* C, *num quam* R.,

phant return from a conflict with an enemy.—The pun involved in *insidiae* and *praesidium* is easily understood, though difficult to imitate in English.

138. *quid agis* means both 'what are you doing' and 'how do you do'. Lamb. aptly quotes the parallel instance in the *Mostellaria* III 2, 30 *quid agis? Hominem optumum teneo*.—*genius* is an appellation almost equivalent to our 'good angel'; the one who keeps me alive and protects me everywhere. Parasites commonly confer this name upon their patrons, cf. *Cure.* II 3, 22. *Capt.* IV 2, 99 (*Pareus, Lex. Plaut.* 187).

139. *per tempus advenire* = *opportune* 'to come in the nick of time'. *Truc.* I 2, 84.

140. *commoditas* 'fitness of time' = *opportunitas*, *εὐκαιρία*. *articulus* denotes a small particle, a 'joint' of time (if we may

venture to say so), comp. *articulus temporis* *Epid.* III 4, 55.—Thornton translates 'I know to hit each point and nick of time'.

141. *vin* = *visne*.—*inspicere* is a term of the kitchen, compare *inspicere in patinas* *Ter. Ad.* 428. *Menaechmus* means 'inspect some splendid piece of work' (the robe he has stolen from his wife); the parasite takes *facinus luculentum* of a piece of culinary art.

142. *iam* 'at once'.—*si quid titubatúst*, if anything has been done amiss in it. The parasite professes to be a great connoisseur and a perfect judge of all culinary productions.—*reliquiae* (the 'beaux restes' of a feast) occurs also below, v. 462; cf. also *Stich.* III 2, 40.

143. For *en umquam* the student is referred to my note on *Trin.* 589.—*in pariete*: 'al fresco'.

ubi aquila Catamítum raperet, aut ubi Venus Adó-  
neum? 35

145 PE. saépe. sed quid istae picturae ad me áttinent?

ME. age me áspice.

écquid adsimuló similiter? PE. quí istic ornatús  
tuost?

ME. díe hominem lepidíssimum esse méd. PE. ubi  
essurí sumus?

ME. díe modo hoc quod égo te iubeo. PE. díco:  
homo lepidíssume.

ME. écquid audes dé tuo istuc áddere? PE. atque  
hilaríssume. 40

*en umquam Brix.* 141. *catamei tum* B originally, subsequently changed into *catamítum*. As R. says 'scriptum fuit antiquitus CATAMEITVM' (which would be almost certain even without ms. evidence) Brix prints *catameitum* in his school-edition. 146. 'mirer ni *adsimiliter* scripserit Plautus' R. 147. *me* mss., *med* (though with a transposition, not adopted here) Fleckeisen. *esse me*. PE. *ubi nos essurí sumus* R., but *nos* is not in the mss. See also R.'s N. Pl. Exc. i p. 50. *me* and *ubi hodie* Müller Pros. p.

144. *Catamítus* is the archaic Latin and Etruscan form of the Greek *Γανυμήδης*, see our crit. note on Trin. 948. Cicero Phil. ii 31, 77 uses *catamítus* as a general term for an effeminate person. The subject of Gany-  
mede's rape by Jove's eagle would seem to have been a favourite with ancient artists, but a representation of the rape of Adonis by Venus has not yet been discovered, though one would say that the subject itself was attractive enough. *Adoneus* (instead of *Ἀδωνίς*) is one of the archaic formations which subsequently again gave way to the original Greek forms.

145. *istac* 'those mentioned by you'.

146. *écquid adsimuló simili-*  
*ter* 'id est, nonne aliqua ex

parte Ganymedem et Adonim forma aut ornatu refero?' LAMB. The reference is of course to the somewhat womanish style of beauty of these two characters.

147. *lepidissimus* is an appellation bestowed by the parasite only on receiving an invitation for dinner.—*essum* is a not uncommon form of the supine in the mss. of Plautus; it owes its origin to its derivation from *ed-sum* or *ed-tum*. It is, however, not to be overlooked that Plautus himself could only spell *esum*, as the doubling of consonants was not usual in his period.

149. *audere* originally = *aviderere* (from *avidus* = *avidum esse* or simply *avere*) 'have a mind to'; see n. on Trin. 244. In the old editions, it is commonly stated that *audere* in these

150 ME. *pérge*. PE. *non pergo hércle vero, nísi scio qua grátia*.

*lítigium tibíst cum uxore: eo mi ábs te caveo caútius*.

ME. \* \* \* \* \*

155 *clam úxorem ubi sepúlerum habeamus, húnce comburamús diem*.

635. 150. *vero* om. mss., added by R.—*pérge, perge*. PE. *nón pergo hércle, nísi sc*. Schwabe *Jahr. f. Phil.* 1872, p. 407. But the iteration of *perge* would seem to indicate too much impatience on the part of Menaechmus. 151. *eo* R, *o* or *oh* the mss. 155. *atque hunc comburamús diem* Bb. R. considers this line as the combined fragments of two, which he prints in this fashion—

\* \* \* *clam uxoremst úbi sepulerum habébimus,*

\* \* \* *atque húnce comburamús diem*.

In the first line he would insert *mágis sapi's nunc. nám;* in the

phrases is merely a synonym of *velle*, but the reason of this employment of the verb is not given. Comp. also Truc. iv 3, 44, and in the present play v. 697.

150. The parasite refuses to pay Menaechmus any further compliments before knowing the reason for which he is expected to be polite.

151. 'Tubet Menaechmus sup-parasitari sibi parasitum: at ille renuit blandiri gratis, nisi sciat qua mercede: atque ob eam causam, inquit, diligentius abs te mihi caveo et praescire certo praemium cupio, quia litigium tibi audiui cum uxore esse, ut haud facile me domum sis ad cenam vocaturus'. ACRDALIUS, *Divinationes in Plautum* p. 253.—*caute cavere* is one of those numerous phrases in which a verb is emphasized by an adverb of the same root, compare *propere properare, currim currere, memoriter meminisse* and others in Plautus.

152. The gap probably contained a thought somewhat like the following: *né time: si dómi negatur, támen nobis praestóst locus*.

155. *sepulcrum habere* should be understood of holding the burial feast, which used to take place after the body had been burnt. Hence also the expression *comburere diem*, as if the day were dead—his candles burnt out. (Lamb. compares Horace's *condere diem* *carm.* iv 5, 29.) The principal meal, the *cena*, was taken in the evening. The simile is continued in the following lines.

155. *orare* was anciently used in the simple sense of *dicere*. Hence *aequom oras* means 'you make a just observation'.—*quam mox* 'how soon', i.e. shall I not very soon light the funeral pyre? Compare Livy III 37, 5. Festus, p. 261, says '*quam mox significat cito*'.

PE. áge sane igitur, cuándo aequom oras, quám mox incendó rogam ?

dñes quidem iam ad úmbilicum est dímidíatus mór-  
tuos. 45

ME. té morare, míhi quom obloquere. PE. óculum  
exfodito pér solum

míhi, Menaechme, si úllum verbum fáxo, nisi quod  
iússeris.

ME. cóncede huc a fóribus. PE. fiat. ME. étiam  
concede húc. PE. licet.

ME. étiam nunc cóncede audacter áb leonínó cavo.

160 PE. eú, edepol ne tu, út ego opinor, ésses agitatór  
probus. 50

ME. quídm ? PE. ne te uxór sequatur, réspectas  
idéntidem.

second *ubi polluceámus lepide*. 156. *incondo* B. 157. *dimidiatus mortuost* R. from Gellius who quotes this line III 14. 158. *Ne* B, *te* CD. *quin* B, *quam* CD, *quom* FZ. This line and the following are placed by R. after v. 151. *persolum* considered corrupt by R., *semorum* Bücheler Rh. Mus. XII 133. See also the reviewer in the Lit. Centralbl. 1867, p. 215, A. Spengel Phil. xxvii 340, and

157. *dimidiatus* is common instead of *dimidius*.

158. *obloquere* = loquendo ob-  
strepis. LAMB.—*per solum* is  
very strange, though it admits  
of an explanation. Supposing  
this reading to be correct, the  
parasite says 'you may knock  
out my eye so that it shall come  
out by the sole of my foot'.  
Comp. Poen. III 1, 68 *at edepol*  
*tibi nos in lumbos linguam atque*  
*oculos in solum*. Cas. II 6, 39  
*at tu ut oculos emungere ex ca-*  
*pite per nasum tuos*. See, how-  
ever, crit. note. We are almost  
inclined to adopt Madvig's cor-  
rection.

158. *a foribus*, of Menaech-

mus' own house.—*etiam* 'still  
more'.—*licet* is a common  
phrase in assenting to a request:  
see our notes on Trin. 372 and  
on Aul. 326.

159. *concede audacter* = *aude*  
(v. 149) *concedere*.—*leonino cavo*  
'the den of the lioness', viz.  
his wife.

160 sq. 'Agitator probus  
(equorum) in ludis circensibus  
identidem respicit eos qui pone  
currunt. Menaechmus identi-  
dem respiciebat seu respecta-  
bat timens ne ab uxore conspi-  
ceretur pallam uxoris indutus'.  
LAMB. This note will also serve  
to explain *ne* in v. 161.

ME. sed quid ais? PE. egone? id enim quod tu vis, id aio atque id nego.

ME. équid tu de alóre possis, sí quid forte olféceris, fácere coniectúram? PE. captum sí siet collégium,  
65 cuo . . . s . . . ata . . .

ME. áge dum, odorare hánc quam ego habeo pállam: quid olet? ápstines? 55

PE. súmmum oportet olfactare véstimentum múliebre: nam éx istoc locó spurcatur násum odore inútili.

ME. olfacta igitur hinc, Penicule: ut lépide fastidís. PE. olet.

70 ME. quid igitur? quid olét? responde. PE. fúrtum, scortum, prándium.

tíbi	*	*	*	* \	*
ME. élocutú's		*	*	*	*

núnc ad amicam déferetur hánc meretricem Eró-  
tium. 60

Müller Pros. p. 579. *pessulo* Madvig Adv. crit. ii 7. 162. *ais* Pylades, *agis* mss. 164. *sit collegium* mss., emended by Bothe. 165. only in the palimpsest, but illegible. 168. *inlucido* mss., *inlutibili* Nonius, *inlutili* R. 169. *Di facta B, olfacta F* and early editors. *lepide. ut* mss., corrected by R. *olet* O. Seyffert

162. The words *sed quid ais* are frequently used to introduce a new subject which had nearly escaped the attention of the speakers. See our note on Trin. 193.—*enim* 'to be sure' = *enimvero*, very common in the comic writers. Comp. below 251.

164. *capere* was a technical term of the augurs choosing a place for their observations ('est verbum augurum, dum locum eligebant ad effandos fines templorum' Parcus, Lex. Pl. 63).

165. The original sense of this line is of course irrecoverably lost, but something to this purpose may have been contained in it: *coniecturam non*

*tanta arte præbeant tibi quánta ego.*

166. *abstines* 'subintellege, manum, vel abstines summam partem pallae tangere.' LAMB.

168. *ex istoc loco*, from the place which you offer to my nostrils, i.e. 'infima pars vestimenti'.—*nasum* is always used as a neuter in Plautus. Comp. e.g. Curc. i 2, 17 *sagax nasum habet*.—*spurcare* occurs in Plautus only here.—*illutilis* 'not to be washed out', only here.

169. *hinc*, from this place which I show you.—*ut lepide fastidís* 'in what a jolly manner you show your disgust'.

173. *hanc*, i.e. who lives close by.

mīhi, tibi atque illi inbebo iam ádparari prándium :  
 175 índe usque ad diúrnam stellam crástinam potábi-  
 mus.

PE. eú, expedite fábulatu's. iám ferio forís? ME.  
 ferí,

vel mane etiam. PE. mille passum cómmoratu's  
 cántharum.

ME. plácede pulta. PE. métuis credo, né fores Sa-  
 miaé sient. 63

180 ME. máne mane, obsecro hércle : capse eccam éxit.  
 a, solém vide,

Phil. xxvii 452, *deceit* mss., *lieet* Acidalius, R. 171. R. fancied he could decipher *tibi fuit* in the palimpsest, in which alone this line and the following have been preserved. 176. *ferio foris* R. with *A*, *fores ferio* the other mss. and so Brix. 180. *eapse* Acidalius, *ab se* mss. See R.'s N. Pl. Exc. i p. 52. *ecce* mss., emended by Bothe.

175. *diurna stella* =  $\phi\omega\sigma\phi\acute{o}$ -*pos* or *lucifer*, 'the morning star'. *Hesperus* is called *Nocturnus* Amph. i 1, 116.

176. *expedite*, literally 'expediently', is here used in the sense of 'clearly' or 'to the point'.—*iam ferio* 'am I now to knock at the door?' In questions of this kind, Plautus employs both the indicative and the subjunctive. See our note on Trin. 1062.

177. *vel mane etiam* 'or rather wait a bit'.—*mille* is always treated as a subst. by Plautus, never as an adjective (see note on Trin. 425). *passum* = *passuum* occurs also in Lucilius, Martial, Cato, and Livy, comp. also *currum* = *curruum* Verg. Aen. vi 653 and similar forms. Kühner, *Ausführl. Gramm. der lat. Spr.* i p. 246.—Thornton translates 'The cup was just at hand; 'tis now a thousand paces off'. Acidalius

(Divin. p. 253) says very properly, 'Indicant haec parasiti festinationem et impatientiam morae: qui canthario et potationi destinatae imminens aegre fert cohibere se quin statim fores pulset'.

178. 'Maior pars hominum terrenis utitur vasis. Samia etiamnunc in esculentis laudantur'. Pliny N. H. xxxv 46, 160. The crockery of Samos is repeatedly mentioned in Plautus, comp. Capt. ii 2, 41. Bacch. ii 2, 24. Stich. v 4, 12. *Samiae testae* Tib. ii 3, 47. From the anecdote related by Cicero pro Mur. 36, 75 it appears that *Samia vasa* were the common crockery in Roman houses; see also Auct. ad Her. iv § 64. The joke itself is aptly explained by Lambinus 'metuis, credo, ne fores sint fictiles et ita fragiles ut vasa Samia'.

180. *máne mane* is the regular pronunciation in Plautus,



sátin ut occaecátust prae huius córporis candóribus?

EROTIVM. PENICVLVS. MENAECHEMVS I.

ER. ánime mi, Menaéceme, salve. PE. quíd ego?

ER. extra numerum és mihi. I 3.

PE. ídem istuc aliis ádsriptivis fíeri ad legioném solet.

85 ME. égo isti ac mihi hodie ádparari iússim apud te proélum.

ER. hódie id fiet. ME. ín eo uterque proélio potábimus.

úter ibi meliór bellator érit inventus cántharo, 5 túos est: legito ac iúdicato, cúm utro *tu* hanc noctém sies.

út ego uxorem, méa voluptas, úbi te aspicio, odí male.

*rideo* mss., emended by Acidalius. 181. *occeatus* mss., emended by Pylades. 182. *mei Ba* (and so *Brix*), *mi Bb*, R. After v. 182, R. assumes a gap. 184. *fieri ad legionem* Varro de l. l. vii 56 p. 540 Sp. and from him R., *ad legionem fieri* mss. 185. *isti ac* Acidalius, *istic* mss. *iussi* mss., emended by Acidalius. *égo istic mi hódied* R. N. Pl. Exc. 1 p. 91. 186. *flet* mss., *fiet* Gruter.

just as *ténē tene*.—Plautus uses *eapsc eopse cumpsc campse*; see Corssen ii 847.—*solem* is an instance of the prolepsis or anticipation of the subject of a dependent clause.

181. *satin ut*=*satisne* (est) *ut* 'is it not enough how' the sun has grown dark in comparison with the brightness of her beauty! *Brix* quotes an analogous instance of *satin ut* after *vide* from Stich. i 3, 113 sq.

ACT I. Sc. III. 182. *extra numerum* 'outside the number' of my friends.

184. The parasite jestingly considers himself as a supernumerary, such as were al-

ways found in the army. Of *adscriptivus* Varro de l. l. vii § 56 says *adscriptivi dicti qui olim adseribebantur inermes, armatis militibus qui succederent, si quis eorum deperisset*.—*istuc* 'your saying' might just as well apply to the supernumeraries of the army; though they are not exactly necessary, still they are there.

185. *isti, parasito*.—*iussim* (= *iusserim*) 'I should like to order'.—*proelium* is said of the supper, with the same simile as was used before, v. 107.

187. *bellator cantharo* 'a warrior at the bowl'. (THORNTON.)

- 190 ER. *interim* nequís quin eius áliquid indutús sies.  
quíd hoc est? ME. *induviae* tuæ atque uxóris exu-  
viae, rosa.  
ER. *súperas* facile, ut *súperior* sis míhi quam quis-  
quam qui *impetrant*.  
PE. *méretrix* tantispér *blauditur*, dúm illud quod  
rapiát videt:  
195 nám si *amabas*, iám oportebat násun abreptum mór-  
dicus.

*pro illo* mss., *praelio* (so) Scaliger. 188. *Tu est legio adiudicato* mss., emended by Vahlen Rh. Mus. xvi 631. *eum leges, tu iudicato* R. hesitatingly; he subsequently adopted Vahlen's correction, though he adds that it does not appear to be altogether satisfactory: nor is Brix entirely convinced of its absolute truth. Perhaps we may propose *tuúmst eligere ac iúdicare*.—*tu* om. mss., originally added by R., who subsequently adopted Fleckeisen's conj. *utrone*, and finally proposed *utrod* (N. Pl. Exc. i p. 64). 190. *sies* Pylades, *sis* mss. After v. 194 R. fancied he could discover in the A faint traces of two lines instead of the one read in the other mss. He, therefore, assumed a gap after v. 194. But Geppert

190. *interim* 'meanwhile', i. e. all the time you are speaking against your wife, you show your fondness for her by wearing some article of her wardrobe.—*nequís quin* is like *non potes quin*.

191. The pun in *induviae* and *exuviae* is easily understood, though impossible to reproduce in English. (In German we might say: 'ein auszug meiner frau, für dich ein anzug'.)—*rosa* 'in blanditiis amatorum est. Asin. iii 3, 74. Cure. i 2, 6. Bacch. i 1, 50'. Pareus, Lex. Pl. 409.

192. *superas* = *victoriam obtines*.—*qui impetrant* viz. *noctes meas*; the aposiopesis being chosen for the sake of decency.

194. *blauditur* may be referred to the coaxing words

used by Erotium, but we should also assume some endearing gesture on her part while pronouncing the preceding line.—*quod rapiat* 'which she would like to seize'.

195. *amabas* is said with a certain emphasis: 'if you really loved him'. Erotium's kisses and endearments are not of the genuine kind; they lack the real fire of love, which would fain devour the beloved object.—Plautus furnishes numerous instances of *oportet* (*oportuit* *oportebat*) with the past participle, e.g. Most. iv 8, 26 *aurem admotam oportuit*. Other passages may be found in my note on Aul. 747 and Ter. Andr. 239.—The adv. *mordicus* occurs also Aul. 232, where our note may be consulted.

ME. sústine hoc, Penícule : exuvias fácere quas voví volo.

PE. cédo, sed obsecro hércle, salta síc cum palla póstea.

ME. égo saltabo? sánuus hercle nón es. PE. egone an tú magis? 15

sí non saltas, éxue igitur. ME. nímio ego hanc perículo

200 súrrupui hodie. meó quidem animo ab Híppolyta subcínqulum

Hércules haud aéque magno umquam ábstulit perículo.

cápe tibi hanc : quando úna vivis meís morigera móribus.

ER. hóc animo decét animatos ésse amatorés probos.

PE. quí quidem ad mendícitatem sé properent detrúdere. 21

(Plaut. Stud. ii 65 sq.) contradicts R.'s statement. 196. *quas suo uiuola B*, emended by Camerarius. 201. *Haud hercle seque B*, *aud hercule seque C*, HAUD HERC—was legible in A. Emended by Lambinus. *haud Hercules aéque* Koch Rh. Mus. xxv 619. 204.

196. *sustine hoc* 'take hold of this', i.e. the cloak he must take off in order to present the palla to Erotium.—Menaechmus expresses himself, as if he were going to hang up an *ex voto* offering at the shrine of some deity.

197. *sic*, such as you are after taking off your cloak. Hence also *postea*.

199. *nimio periculo* 'at a mighty risk', *nimius* being again used in the sense of *permagnus*.

200. According to the legend, Admete, the daughter of king Eurystheus, desired to have the girdle of Hippolyta, the queen of the Amazons. Hence Eurystheus ἐννατον ἄθλον Ἑρα-

κλεῖ ἐπέταξε ζωστήρα κομίζειν τὸν Ἴππολύτης...τὴν μὲν Ἴππολύτην κτείνας τὸν ζωστήρα ἀφαιρεῖται. Apollod. ii 9, 1 and 8. The whole affair is narrated at considerable length by Diodorus Sic. iv 16.

201. *haud...umquam* is merely an emphatic negation, just as *never* is often used in the place of a simple *not*.

202. *una* 'you above all'. *viris* might be a mere variation instead of *es*, but we should rather take it here in the sense of *vitam instituis*.

203. We should probably assume the suffix to retain its original long quantity in *decet*.

204. The parasite adds an

205 ME. quattuor minis ego istanc emi anno uxori  
meae.

PE. quattuor minae perierunt plane, ut ratio redditur.

ME. scin quid volo ted accurare? ER. scio, curabo  
quae voles.

ME. iube igitur tribus nobis apud te prandium accu-  
rari,

atque aliquid scitamentorum de foro obsonari: 25

210 glandionidam suillum aut laridum pernonidam  
aut sinciputamenta porcina aut aliquid ad eum  
modum,

*praperent se* R. after Bothe, but against the mss. 205. *ego emi istanc* BDe, *ego mi istanc* CDa, *ego emi istanc* the early editors, *ego istanc emi* Fleckeisen. R., who adds 'nisi etiam anno emi transponendum'—a transposition subsequently adopted by Brix. 207. *uolo te* A, *uolo ego te* the other mss., *uolo ted* the present editor.—*scio* mss., *si scio* Acidalius, *hauscio* R., *cedo* Brix. But Erotium had already been informed of Menaechmus' intentions (comp. v. 185) and could therefore easily guess his renewed injunctions. 209. *scitamentorum* Turnebus, subsequently confirmed by the palimpsest; *sit amentorum* the mss. 210. *suillum* mss., emended by Scaliger. *aut* added or transposed by R. (the palimpsest has LARIDUMAUTPERNONIDEM). *pernonidem* mss. 211. *sinciputamenta*

ironical limitation of Erotium's general maxim: 'at least such as would run headlong into beggary'.

205. *anno* 'a year ago' a rare use of this ablative, of which Pareus (Lex. Pl. 34) quotes another instance from Amph. prol. 90.

206. This observation is of course made aside.—*ut ratio redditur* 'according to the account rendered'.

207. In Ciceronian Latin we should have to employ the subj. *velim* in the indirect question dependent on *scin*. But in Plautus the indicative is the rule, the sentence not being considered as a dependent question, but as one pronounced by

itself and coordinated with *scin*.

208. In *tribus* the final *s* and in *apud* the final *d* should be dropped.

209. *scitamentum* 'dainty', a word of archaic Latin, subsequently revived by the antiquarians Gellius, Appuleius and Macrobius.

210. *glandionida* and *pernonida* are comic patronymies derived from *glandium* and *perna*, both of them favourite dishes on Roman tables. *suillus* and *laridus* should be taken as adjectives, the latter denoting 'dried'.

211. *sinciputamentum* is another comic word, instead of *sinciput*.

mádida quae antepósita in mensa míhi bulimam  
súggerant.

átque actutum. ER. licet ecastor. ME. nós prodi-  
mus ád forum: 30

iam híc nos erimus. dúm coquetur, ínterim potá-  
bimus.

215 ER. cuándo vis, vení: parata rés erit. ME. properá  
modo.

séquere tu *me*. PE. ego hércle vero te ét servabo  
et té sequar,

néque hodie, ut te pérdam, meream deórum divitiás  
míhi.

ER. évocate íntús Culindrum míhi coquam actutum  
foras. 35

*A* according to Geppert Pl. Stud. II p. 66, *sincipitamenta* the other  
mss. 212. *quae mihi adposita in mensam miluinam* (MULUINAM *A*)  
mss., emended by R. and Bernays Mus. Rh. VII 612. 214. *quoquí-*  
*tur* mss., emended by Bothe. 216. *me* om. mss., added by

212. *madidus* 'well-done',  
comp. the verb *madere* below v.  
326.—Both *adponere* and *ante-*  
*ponere* are used of putting a  
dish on the table.—*Bulimam*  
*Graeci magnam famem dicunt*  
Paulus Festi p. 32. The word  
*miluina* (given by the mss.) is  
not known from any other  
place, and has been superseded  
by an ingenious emendation of  
Ritschl's. The Greek is βουλι-  
μια. (Thornton translates *mil-*  
*uina* 'a kite-like appetite' and  
adds in a note 'as hungry as a  
hawk is now a common say-  
ing'.)

213. *licet* 'willingly': see n.  
on v. 158.

214. *iam* 'directly'.

216. *servabo te* 'I shall keep  
my eye upon you'; compare  
above, v. 123.

217. *hodie* is frequently added  
without strict reference to pre-

sent time and merely serves to  
increase the emphasis of the  
assertion.—*ut te perdam* 'on  
condition to lose you', *ut* cor-  
responding to the Greek ἐφ' ᾧ  
τε or ὥστε. 'I would not take  
the wealth of all the gods, if I  
must lose you for it'.—*deorum*  
should be pronounced in two  
syllables, with synizesis of *eo*.

218. *evocate* is addressed to  
her slaves. *intus* 'from within',  
a not uncommon meaning in  
Plautus.—*intus evocate* occurs  
also Pers. II 4, 30. Bacch. I 1,  
62. IV 9, 127. (Pareus, Lex.  
Pl. 229).—Οὐκ ἂν εὐροι τις δοῦ-  
λον μάγειρόν τινα ἐν κωμῳδίᾳ  
πλὴν παρὰ Πόσειδῶπι πρῶ-  
των Μακεδόνων τοῦτ' ἐπιτη-  
δευσάντων ἢ δι' ὑβριν ἢ δι' ἀτυχίαν  
τῶν αἰχμαλωτισθεισῶν πόλεων.  
Athenaeus, Deipnos. XIV 658 (p.  
1466 ed. Dind.). With respect

## EROTIVM. CYLINDRVS.

- ER. spórtulam cape átque argentum. éccos tris  
nummós habes.
- 220 CY. hábeo. ER. abi atque obsónium adfer. tríbus  
vide quod sít satis:
- néque defiat néque supersit. CY. quóius modi i  
homínés erunt?
- ER. égo, Menaechmus ét parasitus éius. CY. iam  
isti súnť decem.
- nám parasitus ócto munus hóminum facile fúngitur. 5
- ER. éloenta súm convivas: céterum cura. CY. ílicet.
- 225 cócta sunt: iube íre accubítum. ER. rédi cito. CY.  
iam ego híc ero.

Lambinus. 219. *argentum hoc* Müller Pros. p. 555 in order to avoid the hiatus. 220. *tribus vide* mss., transposed by R. 221. *ei homines* R., *hiomines* BaC, *hi homines* Bb. 224. *ego et M.* mss., et om. R., Brix. 223. *octo hominum munus* mss., transposed by Muretus V. L. viii 11. *octo hominum unus munus* Müller Nachtr. p. 97. 224. *CURARILICET* A, emended by Bücheler Rh. M. xii 133. *cura licet* R. with Bb.

to the Romans, we may quote Livy xxxix 7 *luxuriæ peregrinæ origo ab exercitu Asiatico inrecta in urbem est... epulæ quoque ipsæ et cura et sumptu maiore adparari coeptæ. tumcoquus, vilissimum antiquis manipulum et aestimatione et usu, in pretio esse, et quod ministerium fuerat, ars haberi coepta.*

219. *nummos*, probably drachmas. See my note on Aul. 108.

220. In *tribus* the final *s* should be dropt.

221. *defieri* (instead of *desse*) occurs also Rud. 1107 and Ter. Hec. 768; for similar formations see Kühner, Ausf. Gramm. i p. 532.—*quóius* should be pronounced as a monosyl-

lable (*quois*).—*i=ci*, see our crit. note on Trin. 17.

222. *isti* 'those enumerated by you'.

223. The deponents *utor fruor* and *fungor* were anciently used with the accusative; see our note on Trin. 1.

224. *ilicet* is an expression settling the whole affair: 'you may go' and need not trouble yourself any further about it.

225. *cocta sunt* 'all is (as good as) cooked'. A phrase expressing the cook's great confidence in his art and despatch.—In *rédi* the ending of the imperative appears short, as it often does in disyllabic forms (*rógā pŭtā mánē ténē* etc.).

## ACTVS II.

## MENAECHEMVS II. MESSENIO.

ME. Volúptas nullast návitis, Messénio, II 1.  
maior meo animo, quám si quam ex altó procul  
terrám conspiciunt. MES. maior, non dicám dolo,  
si advéniens terram vídeas, quae fuerít tua.

230 sed quaésó, quam obrem núnc Epidamnum vénimus? s  
an quási mare omnis círcumimus ínsulas?

ME. fratrem quaesitum géminum germanum meum.  
MES. nam quíd modi futúrumst illum quaérere?  
hic ánnus sextust, póstquam ei rei operám damus.

226. *voluptas nulla est* is the order of words in the palimpsest, *nullast voluptas BCD*. 227. *si quam* Brix, *qum* or *quom* the mss., *quando* Placidus, Lambinus, R. *aliquam quom* Müller Nachtr. p. 128. 229. *si* Acidalius, *quam si* mss. 231. *circuimus* R. against the mss. 234. *ire hi* Ba CDa, emended by Gruter.

ACT II. SC. I. This act is opened by Menaechmus Sosicles who had been five years in search of his twin brother and has just arrived at Epidamnum. His conference with his slave Messenio conduces not a little to the knowledge of the story of this comedy. (Thornton).

227. *procul* 'from afar.'

228. *non* (or *haud*) *dicam dolo* is an idiomatic expression denoting 'to speak the truth'. See my note on Trin. 90.

229. *fuerit* is rather strange instead of *sit*. Menaechmus had observed 'it is pleasant to see land again after a weary voyage'. This is enforced by the slave's remark 'it is still more pleasant if that land happens to be your own native land'. (A very contorted and unnatural explanation of this passage is given by Lambinus.)

230. *vénimus*, ἤκομεν.

231. *circumire* should here be treated as a compound verb, i.e. it should be pronounced in four syllables. Brix quotes other instances of this pronunciation from Curc. III 81. Asin. III 3, 152. Rud. I 2, 52. Truc. II 4, 53. Ter. Phorm. 614, and in the same manner we have *circumagi* in Horace, Sat. I 9, 17.—*mare* is the nominative.

232. Observe the alliteration in *geminum germanum*.

233. *nam quid* = *quidnam*.—The infinitive is often very loosely used in the comic writers. Here, e. g., we should rather expect *quaerendo*, as we read it in the parallel instance, Asin. V 2, 32 *quid modi, pater, amplexando facies?* (See also the instances enumerated in our Index on Terence, p. 480 B.)

234. After *postquam* and

- 235 *Histrós, Hispanos, Mássiliensis, Hílurios,* 10  
*maré superum omne Graéciamque exóticam*  
*orásque Italias ómnis, qua adgreditúr mare,*  
*sumus circumvecti. sí acumi, credo, quaéres,*  
*acum invenisses, si áppareret, iám diu.*
- 240 *hominem ínter vivos quaéritamus mórtuom:* 15  
*nam invénissemus iám diu, si víveret.*  
*ME. ergo ístuc quaero cértum qui faciát mihi,*  
*qui sése dicat scíre, eum esse emórtuom:*  
*operám praeterea núnquam sumam quaérere.*
- 245 *verum áliter vivos núnquam desistam éxsequi:* 20

235. *Istros* and *Hurios* R. against the mss. 236. *súperum iam* R. against the mss. 238. Brix adopts, here, in the following line, and 241, the spelling *sei* preserved in the palimpsest. Such isolated instances of archaic spelling seem to us to be foreign to the purposes of a school-edition. 239. *tam diu* mss., emended by Guelmnius. 243. *QUEI* and *DEICAT* A, Brix (not R.). The whole line is considered spurious by R. *EMORTUUM* A, *mortuum*

*quom* the historical present is frequently found in the comic writers. In Ciceronian Latin we should, in such a case as the present, prefer *dare coepimus*.

235. In *Histri* and *Hilurii* (=Ἰλλυριοί) the initial *h* is warranted by the best mss.: see our note on Trin. 852. Corsen 1 106.

236. *mare superum* = *mare Adriaticum*.—*Graccia exotica*, ἡ ἐξω'Ελλάς, a Greek appellation of the Greek settlements in the south of Italy (*Magna Graccia*) and on the islands of the Mediterranean. As Scaliger observes (Castig. in Fest. p. 81), 'Magna Graccia' was the name given by the Romans; 'contra Graecos Italos ipsi Graeci transmarini vocabant ἐξωτικούς, id est barbaros'.

238. In *sumus* the final *s* should be dropt.—The hiatus in *si acum* is legitimate: Intro. to Aul. p. 68.—*credo* belongs, logi-

cally speaking, to the apodosis (*invenisses*): in prose we should say *credo te inventurum fuisse*.

239. *si appareret* 'if it were to be seen'.

241. *viveret* = *esset inter vivos*.

242. Menaechmus does not seem to doubt Messenio's statement, but adds 'Very good; supposing all you say to be true, I wish to find some one that can confirm your views (*istuc*) by his authority and can pretend to know (*scire*, not merely to guess) that my brother is actually dead'.

244. *praeterea* 'beyond that', i.e. beyond obtaining an authoritative statement of my brother's death.—*quaerere* is another instance of the loose employment of the infinitive; *operam sumam* is of course identical in sense with *operose conabor*, whence the construction of the infinitive.



ego illúm scio quam cārus sit cordí meo.

MES. in scírpo nodum quaéris. quin nos hínce domum redímus, nisi si históriam scripturí sumus?

ME. dictum *haú* facessas dóctum, si caveás malo.

250 moléstus ne sis: nón tuo hoc fiét modo. 25

MES. em, illoc enim verbo ésse me servóm scio:

the other mss. 214. Pronounced spurious by Ladewig Phil. xvii 463. 246. *cordi sit carus* all mss. except the palimpsest. 249. A very difficult line, not yet satisfactorily emended. *fac cessas datum edis caveas* B, *faceccas doctum et discaveas* Camerarius (*faceccas et discaveas* had already been found by Saracenus), and so also R. I have adopted Brix's reading, which is, however, far from being absolutely convincing. 250. *hem* R. at the end of this line. All the mss. read *em*, justly adopted by R., N. Pl. Exc. i p. 74 and Brix, whom we follow in placing it at the beginning of the next line. 251. *iám esse* R., but in his N. Pl. Exc. i p. 74 he prefers *illóc enñm vérbod*, saying that no one capable of appre-

245. *vivos* = *si viro* or *quamdiu viro*. The whole line is thus paraphrased by Lambinus 'verum nisi aliquem invenero qui mihi liquido confirmet fratrem meum esse mortuum, quamdiu vivam, numquam id quod institui desistam exsequi'.

246. *illum* is an instance of the anticipation of the subject of the dependent clause, instead of *ego* (I alone) *scio quam carus ille sit cordi meo*.

247. The expression was proverbial of a foolish and unprofitable occupation: see Donatus and the other commentators on Ter. Andr. v 4, 38. The old English translator, W. W. (1595) simply says 'This is washing of a blackamore', and Thornton compares the proverb 'you are seeking for a needle in a bottle of hay'.—*quin* 'why not'. The question suggests a very strong exhortation.

248. *nisi si* 'except if'; comp. Trin. 474.—*historia* is used like the Greek *ιστορία* in the sense of

an account of a voyage. A very funny and amusing book of Lucian's is in this way entitled *ἀληθὴς ἱστορία*.

249. 'Si pergis mihi obstrepere et verbis istis doctis atque argutis adversari, non procul abs te aberit infortunium et malum'. LAMB.—*dictum doctum* occurs also Trin. 380, where see our note. *dictum faceccare* lit. 'to despatch a saying' (not 'to be done with it', as is wrongly stated in Smith's Diet. s. v. *facecco*, compare the expression *rem faceccare* Rud. iv 4, 17) means 'to pour forth wise sayings'. See, however, also crit. note.—*malum* = *verbera* (Trin. 1045).

250. *tuo modo* 'in your way'. Lambinus quotes *meo modo* ('in my own style') from Ter. Andr. i 1, 126, and Brix from Pers. iii 1, 31.

251. For *em* see our note on Aul. 633.—*enim* 'to be sure': the final *m* should be dropt, thus making *-oc éni-* a dactyl.

- non pótuit paucis plúra plane próloqui.  
 verúm tamen nequeo cóntineri quín loquar.  
 audín, Menaeche? quóm ínspicio marsúppium,  
 255 viáticati herele ádmodum aestivé sumus. 30  
 ne tu hérele, opinor, nísi domum revórteris,  
 ubi níl habebis, géminum dum quaerís, gemes.  
 nam itást hacc hominum nátio: in Epidámniis  
 voluptárii atque pótatores máximi:  
 260 tum súcophantae et pálpatores plúrumi 35  
 in úrbe hac habitant: túm meretrices múlieres  
 nusquám perhibentur blándiores géntium.  
 própterea huic urbi nómen Epidamno índitumst,  
 quia némo ferme síne damno huc devórtitur.  
 265 ME. ego istúc cavebo. cédo dum huc mihi marsúp-  
 pium. 40

eiating Plautine rhythm would scan *ením verbo*. 253. *continere* mss., emended by Fleckeisen. 257. *quaeris* the mss. except *A* which reads *QUAERES*. 258. *EPIDAMNIEIS A* and so Brix (not R.). *Epidamnia* the other mss.; the reading of our text is due to R. who first discovered a gap in *A* before *Epidamnieis*. 259. *MAXUMEI A* and so Brix (not R.). 260. *PLURUMEI A* and so Brix (not R.). 263. *URBEI A*, but Brix prints *urbi*. 264. *SINEDAMNOHUC A*, Bothe, R., *huc sine damno* the other mss. 265. *Η. ΜΗΜΙ A (R.)*,

252. *potuit*, *erns meus*. The observation is of course addressed to the spectators. 'He could not have so distinctly expressed more in a few words'. Observe the alliteration with *p*.

253. *tamen* should be pronounced *tame* by dropping the final *n*, the syllables *tame néque* constituting a proceleusmatic.

254. Completely expressed the thought would be 'when I examine our purse, I cannot but come to the conclusion that we are furnished in a very sum-merly manner'.—*aestive viaticati* 'furnished as it were for a summer journey', for which not so many preparations are required as for a winter journey.

*viaticatus* is ἀπ. εἶρ.

257. *ubi nil habebis*, when everything has been spent.—Observe the jingle in the words *geminum* and *gemes*.

259. For the pronunciation of *voluptarii* see *Introd. to Aul. p. 54*.—*potator* is one who drinks habitually.

260. *sycophanta* 'sharper'.

261. *meretrix mulier* may be compared with *serrus homo* and such Greek expressions as ἀνὴρ στυγερῆς.

262. We should join *nusquam gentium*.

263. For the punning interpretation of the name we may refer to our note on v. 33 above.

265. *istuc* 'that which you

MES. quid eó vis? ME. iam aps te métuo de verbís tuis.

MES. quid métuis? ME. ne mihi dámnum in Epidamnó duas.

tu amátor magnus múlíerum es, Messénio, ego áútem homo iracúndus, animi pérditi:

270 id utrúnque, argentum quándo habebo, cávero, 45  
ne tú delinquas néve ego irascár tibi.

MES. cape átque serva: mé lubente féceris.

### CYLINDRVS. MENAECHEMVS II. MESSENIO.

CY. bene ópsonavi atque éx mea senténtia: II 2.  
bonum ánteponam prándium pransóribus.

*mihi huc* the other mss. 267. *duas* 'codd. Pii', *dies* or *diis* the mss., *duis* R. after Beroaldus. 268. *tu magnus amator* mss., transposed by Fleckeisen. *magnus tu amator* R. after Bothe. *perdici* Ba, *perciti* Lipsius. 271. *tu ne* R. against the mss. 275.

say'.—*cedo dum* 'just give'. Imperatives are often strengthened by the addition of *dum*.

266. *eo vis*, viz. *facere*, 'what would you do with it?'—*de* 'inferring from', i.e. according to.

267. For *duas* see our note on Aul. 62 and 236.

269. *ego autem* 'I on the other hand'.—*animi perditi* 'animi impotentis, hoc est, qui sibi moderari et temperare non potest.' LAMB. But in spite of this explanation, *perditus* does not appear to be the adjective required by the manifest sense of the whole passage. This would rather be *perciti*, compare Cic. pro Mil. 23, 63 *sive enim illud animo irato ac percito fecisset*. Nearly the same expression is used by Livy, xxi 53, *ingenium percitum ac ferox*. (Brix.)

270. According to the rule given by the grammarians (e. g.

Madvig § 284, 3) we should expect *eorum utrumque*. But there are numerous exceptions to this rule; see the collection given by C. F. W. Müller, jahrb. 1865 p. 560 sq. With respect to *cavero*, it may be observed that the comic writers often use the future perfect in the sense of the simple future. So also *feceris* in the following line.

ACT II. SC. II. Cylindrus, the cook, comes from the market with the provisions he has bought and first opens this 'Comedy of Errors' by mistaking Menaechmus Sosicles for Menaechmus of Epidamnus, who was to dine with his mistress.

274. For *anteponere* compare above, v. 212.—*pransoribus* here almost = *pransuris*. In prose this employment of the verbal noun would be inadmissible.

275 sed ecclum Menacchum video. vae tergo meo:  
 prius iam convivae obambulant ante ostium,  
 quam ego opsonatu redeo. adibo atque adloquar. 5  
 Menacchme, salve. ME. di te amabunt, quisquis es.  
 \* \* \* \* \* quis ego sim?

280 MES. non herele vero. CY. ubi convivae ceteri?  
 ME. quos tu convivas quaeris? CY. parasitum tuum.  
 ME. meum parasitum? certo hic insanist homo.  
 MES. dixi tibi esse hic sucphantas plurimos? 10  
 ME. quem tu parasitum quaeris. adulescens, meum?  
 285 CY. Peniculum. ME. \* \* \* ubi.....meus?  
 MES. peniculum tuum ecclum in vidulo salvom fero.

*uideon. e tergo B.* emended by Gruter. 276. *ambulant mss.*, corrected by R. 278 sq. *di te amabunt quisquis ego sim mss.*, emended by R., who proposes the following supplement for v. 279: *tun hunc scis qui sit, qui sciat] quis ego sim.* 280. *ubi sunt convivae R.* 282. *certe mss.*, emended by R. 285. om. in all mss. except the palimpsest. R. proposes the following supplement:

CY. Peniculum. [MEN. quis is Peniculust aut] ubi is est meus?  
 286. *tuom* added by R., om. mss. 289. *pretii mss.*, emended by

275. *vae tergo meo* 'woe to my back'. He is of course afraid of punishment for having been too long in getting the provisions.

276. *obambulare* occurs also Capt. iii 1, 31. Trin. 315. Poen. prol. 19, and should also be restored Cas. iv 1, 10 *vestitus laute exornatusque obambulat*, the sense being 'he walks up and down in expectation of something to come'.

277. *opsonatu* = *ab obsonando*. So again v. 283.

278. *di te amabunt* is a formula expressing thanks; see note on Trin. 384.

280. The hiatus in the caesura of the iambic senarius is justified by the change of speakers, which necessitates a strong pause. The cook uses the plu-

ral *convivae ceteri*, as he had previously declared the parasite to be equal to eight. The copula *sunt* is sometimes omitted in pointed questions; e. g. Asin. i 3, 44 *ubi illaec quae dedi ante?* Ter. Eun. iv 7, 10 *ubi alii?* Andr. iii 1, 19 *num immemores discipuli?*

282. *certo* 'for certain, to be sure'. *certe* means 'at least'.

283. Cicero would have said *nonne dixi* 'have I not told you'. Plautus does not use *nonne*, as has been shown by A. Spengel ('die Partikel *nonne* im Altlatein', Munich 1867); he employs *-ne* in its place.

285. See crit. note.

286. The slave observes that he has his master's 'peniculus' ('dishclout') safe in his wallet.

CY. Menaéchme, numero huc ádvenis ad prándium:  
nunc ópsonatu rédeo. ME. respondé mihi,  
aduléscens: quibus hic prétiis porci véneunt 15

290 sacrés sinceri? CY. númmis. ME. nummum a me  
áccipe:

iube té piari dé mea pecúnia.

nam equidem *édepol* insanum ésse te certó scio,  
qui míhi molestus hómīni ignoto, quisquis es.

297 CY. est tíbi Menaechmo nómen, tantum quód sciam.

298 ME. pro sáno loqueris, quóm me appellas nómine.

the Italians of the 15th century. 290. *nummum* om. all mss. except A. 292. *edepol* added by R., om. mss. 297—302. The ms. order of these lines is indicated by the marginal numbers. The order adopted in our text is due to Brix. 297 is given in strict conformity with the mss. R. reads: *hem, tibi Menaechmo*

287. *numero* 'too soon' or 'too quickly'. Comp. Amph. i 1, 25. Cas. iii 5, 21. Epid. ii 2, 121. Mil. gl. v 1, 7. Poen. v 4, 100.

289. Pigs were a favourite offering to obtain the restoration of a sound mind. 'Porci sacri, sive ut veteres loquebantur, sacres et sinceri immolabantur ab iis qui piaculum aliquod admiserant aut qui insani extiterant. significat igitur Menaechmus coquum esse insanum. hunc locum autem explicat Varro libro ii de re rustica capite 1: *fere ad quattuor menses a mamma non diiunguntur agni, haedi tres, porci duo: e quois, quoniam puri sunt ad sacrificium, ut immolentur, olim appellati sacres, quos appellat Plautus cum ait quanti sunt porci sacres. idem eodem libro capite 4 [§ 16] apertius et planius: cum porci depulsi sunt a mamma, a quibusdam delici appellantur neque iam lactentes dicuntur. qui a partu decimo die habentur puri, ab eo appel-*

*lantur ab antiquis sacres, quod tum ad sacrificium idonei dicuntur primum. itaque apud Plautum in Menaechmis, cum insanum quem putat, ut pietur in oppido Epidamno, interrogat: quanti hic porci sunt sacres?* LAMB.

290. *sacres* is the plural technically used in sacrificial language, instead of the ordinary *sacri*.

291. For *iubē* see Introd. to Aul. p. 26.

293. *homo ignotus* 'a stranger'.

297—302. See crit. note.

297. The usual expression is *quod sciam*, but there is no reason to suspect the reading of the text, as *tantum* imparts a certain ironical force to the passage. We should translate 'at least as far as I know'.

298. At first the cook had addressed Menaechmus without express mention of his name, but now he has addressed him by name (*appellavit nomine*).

299 sed úbi novisti méd? CY. ubi ego te nóverim, 25

300 qui amícam eram meam hábeas hanc Erótium?

301 ME. neque hérele ego habeo néque te, qui homo sís,  
scio.

294 CY. Culíndrus ego sum: nón nosti nomén meum? 20

295 ME. seu tú Culíndru's seú Colíndrus, périeris.

296 ego té non novi néque novisse adeó volo.

302 CY. non scís quis ego sim, quí tibi saepíssume  
cyathísso apud nos. quándo potas? MES. héi mihi,  
quom níhil est, qui illic hómíni dimminuám caput. 30

305 ME. tun cyathissare míhi soles, qui ante hunc diem  
Epidámmum numquam vídi neque vení? CY. negas?

ME. nego hérele vero. CY. nón tu in illisce aédibus

*nomen tamen est quod sciam.* 299. *tu me* R. after Pylades, *me* mss., *med* Brix. See also R.'s N. Pl. Exc. i p. 50. 300. *habeas eram meam* mss., transposed by R. 301. *ego* om. all mss. except A. 294. *nomen non nosti* R. after Bothe; we have followed Brix in maintaining the ms. order of these words. 295. *coriendrus* mss., *coliendrus* Lambinus. Plautus probably wrote *si* instead of the first *seu*. 302. *tibimet qui* R. against the mss. 304. *illi* mss., *illic* R. 308. I follow R.'s reading. *di (qui Bb) illos homines que*

299. *novisti* should be translated as the real perfect of *noscere*: 'where did you make my acquaintance?' But in v. 294, *ností* stands in its usual present sense 'you know'.

295. The joke intended by Menæchmus is not quite clear. It is, however, very probable that *Culíndrus* should here be connected with *culus*, and *Colíndrus* with *colis* = *caules* (to be taken in an obscene sense = *penis, mentula*). The editors differ considerably both as to the reading and the explanation of this passage.—*perieris*, ἀπόλοιο.

296. *ego*: I at least do not know you—in whatever way you may have become acquainted

with my name.

302. *tibi* should be pronounced as an iamb.

303. *cyathisso* = κυαθίζω: comp. note on v. 11 above.

304. *quom nihil est* 'because I have nothing'. As *quom* is here manifestly causal, we should put the verb in the subj. after it in Ciceronian Latin, but in Plautus even a causal *quom* is joined with the indicative.—*illic* = *illice* (dative), by no means uncommon in Plautus.—*dimminuere* is a compound peculiar to the comic writers, instead of *disminuere*, and only used in the two phrases *d. caput* and *d. cerebrum*. Compare Most. i 3, 109. Ter. Eun. iv 7, 33. Ad. iv 2, 32.

habitas? ME. qui di illos, qui illic habitant, perduint.

CY. insánit hic quidem, qui ípsus male dicít sibi. 33  
310 audín, Menaechme? ME. quíd vis? CY. si me cónsulas,

nummum illum quem mihi dúdum pollicitú's dare iubeás, si sapias, pórculum adferrí tibi.

nam tú quidem hercle cérto non sanú's satis,  
315 Menaéchme, qui nunc ípsus male dicás tibi. 40

ME. heu, hércle hominem moléstum et odiosúm mihi.

CY. solét iocari saépe mecum illóc modo:

quam vís ridiculus ést, ubi uxor nón adest.

quid ais tu? ME. quid vis, néquam? CY. satin hoc, quód vides,

320 tribus vóbis opsonátumst an opsono ámplius, 45

*illic* mss. *di homones* Brix. 309. *quidem* R. after Bothe, *equidem* mss. *id se* mss., *ipse* R. with the Italians, *ipsus* Luchs in Studemund's Stud. i 1. p. 47. 313. *sann's* Bentley, *sanus* mss. This line and the following are pronounced spurious by Vahlen Rh. Mus. xvi 635. 316. *multum* mss., *molestum* Camerarius, comp. v. 323. R. places *heu* 'extra versum' and reads the line itself *hercle hóminem ineptum* [not in the mss.] *máltum et odiosúm mihi*. Brix introduces his favourite *homonem*. 319. *inquam* R. (who was also the first to divide the persons properly). 320. *robis*

308. *qui* (the old ablative of the indefinite pronoun) in execrations has the same power as *utinam*. See my note on Ter. Phorm. 123.—*perduint* a Plautine form = *perdant*.

309. *hic quidem* 'he indeed': though he tries to fasten the name of madman upon me, I should rather say that he is mad himself.—Wherever *ipse* is followed by *se sese sibi*, Plautus seems to have preferred the original full form, as has been shown by Luchs (see crit. note).

311. We should properly expect *nummo illo*. This is,

however, an instance of attraction nearly parallel to Trin. 985, *illum quem eментitu's, is ego sum*.—*dudum* 'but now'.

317 sq. These two lines are addressed to the spectators.

318. *quamvis* 'ever so much', orig. = *tam ... quam vis* 'as much ... as you please'.—*ridiculus* 'witty', or 'full of jokes'.

319. *quid ais tu* introduces a new subject into the conversation.—In saying *hoc quod vides* the cook shows Menaechmus the contents of his 'sportula'.

320. *tribus* should be pronounced without its final s.—

tibi ét parasito et múlieri? ME. quas múlieres,  
quos tú parasitos lóquere? MES. quod te urgét  
seelus,

qui huic sís molestus? CY. quíd tibi mecúmst rei?  
ego té non novi; eum hóc, quem novi, fábulor.

325 ME. non édepol' tu homo sánus es, certó scio. 50

CY. iam ego haéc madebunt fáxo: nil morábitur.  
proin tú ne quo abeas lóngius ab aédibus.

numquíd vis? ME. ut eas máxumam malám crucem.

CY. te ire hércle meliust íntro iam atque accúmbere,

330 dum ego haéc appono ad Vólcani violéntiam. 55

om. R. against the mss. 321. *quas tu mulieres* mss., *tu* om. Pylades. 323. *tibi nam* R., but *nam* om. mss. 326. *ego* Acidalius, *ergo* mss. 327. *habeas* mss., emended by the early editors. *ne hinc abeas longius quo* R. 328. *maxumam* in R. with the Italian critics. 329. *ire hercle meliust te interim* mss., *intro*

For the shortening of the first syllable in *apsono* we may refer to our Introd. to the Aul. p. 57. *an opsono* means 'or am I to buy still more?' the indicative in these dubitative questions being not foreign to the habit of Plautus. See our note on Trin. 1062.

322. *loquere, διὰ στόματος ἔχεις*.—*seelus urget te* means 'some wickedness is now visited upon you', hence your madness which shows itself in your troubling my master with these foolish importunities. In a similar manner, Hegio exclaims *quod hoc est scelus* Capt. 758, which Brix justly explains as equivalent to *quid hoc est infelicitatis*.

323. The relative sentence *qui huic sis molestus* implies a consecutive sense, = *ita ut*. Hence the subj.

325. The hiatus in *tú homo* is legitimate: Introd. to Aul. p. 68.

326. *iam* 'directly'.—*madebunt faxo* 'shall soon be cooked, I warrant you'; see note on Trin. 60.

327. In *lóngiūs* we have an instance of the original long quantity of the neuter suffix of the comparative. See Introd. to Aul. p. 14. The sense of the comparative is 'farther off than necessary'.

328. *numquid vis* ('you don't want anything else, do you?') is the common 'formula abeundi'.—The comic poets use both *in malam rem ire* and simply *malam rem ire*. On Ter. Eun. 536, where the latter phrase occurs, Donatus has the following observation — *hoc adverbialiter dixit, quem admodum dicimus domum ibis*. For instances in Plautus see Poen. II 48. III 6, 4. Capt. III 1, 9.

330. *ad Vólcani violéntiam* is most probably a parody of



ibo Intro et dicam te híc astare Erótio,  
ut te hínc abducat pótius quam hic adstés foris.

ME. iamne ábiit? *abiit*. édepol haud mendácia  
tua vérba experior ésse. MES. observató modo :

335 nam istíc meretricem crédo habitare múlierem, 60  
ut quídem ille insanus díxit, qui hinc abiit modo.

ME. sed míror, qui ille nóverit nomén meum.

MES. minime hércle mirum : mórem hunc mere-  
tríceś habent :

ad pórtum mittunt sérvolos, ancíllulas :

340 si quae peregrina návis in portum ádvenit, 65  
rogítánt quoiatis sít, quid ei nomén siet :

emended by Dissaldeus, the rest by R. 330. *Volcani ad R.* after Bothe. 333. The second *abiit* is not in the mss. and was added by Gruter. 336. *abiit hinc R.* against the mss. 338. *mirumst R.*, but *mirum* of the mss. is justly defended by Brix. 340. *sed qua mss.*, emended by Kampmann (R.). 341. *rogant B, rogitant*

some tragic phrase, which sounds very ludicrously in the mouth of a cook.

336. The first syllable in *ille* is used short, the syllables *ut quíd il-* constituting a dactyl.

337. *qui* 'in what manner, how'. *noverit* is again a real perfect 'he learnt'.

338. As Brix observes, the copula (*est*) is never omitted in Plautus in the expressions *certum est*, *par est*, *aequom est*, *opus est*, *usus est*, *melius est*, *satius est*, *negotium est*, and some similar phrases; but *est* is generally omitted in expressions partaking of the character of an exclamation, e.g. *facete dictum* Capt. 172. Ter. Eun. ii 2, 57. *emptum* Capt. 175, *nimum bonae rei* Stich. ii 2, 55. *nimis factum bene* ib. 51, Epid. ii 2, 25. *scitum istuc* Bacch. ii 2, 31. *tua factum opera* Pers. v 1, 22. This is especially so in the various

phrases in which *mirum* appears, e.g. *mirum nĩ*, *mirum quin*, *mirum quid* Amph. iii 2, 73, *mirum si* Trin. ii 2, 50, *minime mirum* Ter. Haut. ii 3, 4. *non edepol mirum* Hee. i 2, 85, conf. ii 1, 23. Brix justly compares the Greek *οὐδὲν θαυμαστόν, τί θαυμαστόν*;

339. The diminutives may be rendered 'their cozening slaves and maids'. It may be added that *ancilla* is commonly used as the fem. of *servus*, the regular *serva* being extremely rare. (See dict.)

341. *Gentile cuias, cuius nominativum etiam cuiatis communi genere antiqui proferebant* Priscian xvii 23 (p. 122 H.) who quotes the present passage and Poen. v 2, 33. The same nominative occurs Cure. iii 37. Bacch. fragm. 23.—For the expression *quid nomen siet*, comp. Trin. 889. Zumpt § 134, note.

postilla extemplo se adplicant, adglútinant:  
 si péllexerunt, pérditum amittúnt domum.  
 nunc ín istoc portu stát navis praedatória,

345 aps quá cavendum nóbis sane cénseo. 70

ME. monés quidem hercle récte. MES. tum demúm  
 sciam

recté monuisse, sí tu recte cáveris.

ME. tace dúm parumper: nám concrepuit óstium.  
 videámus, qui hinc egréditur. MES. hoc ponam ínterim.

350 adsérvatote haec súltis, navalés pedes. 75

### EROTIVM. MENAECHEMVS II. MESSENIO.

ER. sine fóris sic: abi, nolo óperiri: II 3.  
 intús para, curá: vide,

the other mss. and Priscian. 342. *post illac B*, emended by Gulielmus. 344. *navis* should be pronounced as a monosyllabic word, like the Greek *vaís*. Comp. *nauta*=*navita*, *naufragus*=*navifragus*. The ordinary pronunciation might be easily introduced into the present passage by writing *portust* instead of *portu*

343. *amittunt* = *dimittunt*, very common in the comic poets.

344. The first syllable of *is-toc* is used short, *nunc ín ist*, constituting a dactyl.—For the pronunciation of *navis* see *crit. note*.—*praedatoria*, *ληστροική*.

347. In prose we should say *me recte monuisse*. The construction is here quite like the Greek in sentences containing the same subject.

348. For *tacē dām* see *Intro.* to *Aul.* p. 26.—*concrepuit ostium*, *ἐψόφησεν ἡ θύρα*.

349. *hoc*, the 'vidulus' carried by Messenio, see above v. 286.—*ponam* = *deponam*.

350. *sultis* = *si voltis*, just as *sis* = *si vis*, *sodes* = *si audes*.—*navales pedes* = *remiges*, the mariners who had followed Menaechmus and Messenio with

their luggage (here indicated by *haec*).

ACT II. SC. III. Erotium comes out of her house and falls into the same mistake as the cook. Menaechmus, however, resolves to avail himself of this opportunity and accepts her invitation for dinner.

351. *sic*, 'thus', as I leave the door, half open.—*foris* should be pronounced as a pyrrhic, the first foot of this anapaestic line being a proceleusmatic.—In *abi* the ending of the imperative is shortened, and *sic abi* forms a dactyl.—*operiri*, viz. *eas* (i. e. *fores*). In some editions (e. g. Ritschl's) we find the perverse reading *opperiri*.—The words Erotium speaks on coming out of her house are of course addressed to a servant who has followed

quod opúst, fiat. sterníte lectos,  
incéndite odores: múnditia  
inlécebra animo sit amántum.

355

amánti amoenitás malost, nobís lucróst. 5  
sed ubi illest, quem coquos ánte aedis ait ésse?  
atque eecum vídeo,  
qui mi ést usui et plurúmum prodest.  
item huíc ultro fit, út meret, potíssimus nostrae ut  
sít domi.

360

nunc éum adibo: adloquar últro. 10  
animúle mi, mihi mirá videntur  
te hic stáre foris, fores quói pateant  
magis, quám domus tua, domus quom haéc  
tua sit.

*stat.* 351 sqq. The editors differ considerably in arranging the first lines of this canticum. R.'s reading is as follows:

síne foris síc: abi.

nolo ópperiri: intús para, eurá. vide.

We have followed the distribution of the two lines such as it is in the mss., which likewise give *operiri*, not *opperiri*. 355. *animo sit* mss., *sit* Brix, *animóst ea* R. after G. Hermann. 358. *quí mihi*

her to the door. She herself does not want the doors to be shut, because she expects Menaechmus to go in again with her directly.

353. *sternere lectos* means to cover the seats (which were of plain wood) with cushions and 'vestis stragula.'

356. Observe the paronomasia in the beginning of the line.—*malo* = *damno*, as may be seen from the antithesis.

358. The final *m* in *plurúmum* should be dropped.

359. *potissimus* should probably be pronounced with the second syllable short, as if it were *potisumus* (which is, in fact, the Plautine spelling of the word, doubling of consonants being not practised before

Ennius). Erotium has, as we know, more than one lover, but here she speaks as if Menaechmus were the greatest favourite.

361. Observe the endearing diminutive in Erotium's address to Menaechmus. In the same manner, a favourite modern Greek way of addressing beloved persons, is *ψυχίτσα μου* or *καρδίτσα μου*.—For *mira videntur* comp. Trin. 861 *mira sunt* with our note.

362. *forēs quói* should be read as an anapaest. For *forēs* see Introd. to Aul. p. 39 sq.

363. The words *domus tua* constitute a proceleusmatic.—*quom* = 'because indeed', in which sense a causal *quom* is joined with the subjunctive even in Plautus. This subj. is,

- omné paratumst,  
 365 ut iússisti atque ut vólúisti, 15  
 neque tibi iamst ulla mora íntus.  
 prandíum, ut iússisti, hic cúratumst:  
 ubi líbet, ilicet accúbítum.  
 ME. quícum haec mulier lóquitur? ER. equidem  
 técum. ME. quid mecum tibi  
 370 fúit unquam aut nunc ést negoti? ER. quía pol te  
 unum ex ómnibus  
 Vénus me voluit mágnificare: néque id *haud* im-  
 meritó tuo. 20  
 nam écastor solús bene factis tuís me florentém  
 facis.  
 ME. cérto haec mulier aút insana aut ébriast,  
 Messénio,

*est úsui et plúrumum pródest* R. 266. *iam* om. mss., added by G. Hermann. 368. *ire licet* mss., *licet ire* R, *ilicet* Brix. 371. *haud*

properly speaking, a potential, and corresponds to a Greek optative with *áv*.

366. *iam* 'henceforth'. (See crit. note.)

368. *ubi* is used of time.—*ilicet*=*ire licet* (which is here wrongly given by the mss.); for examples see v. 225. Capt. III 1. 9. 11, 22. Most. III 2, 161 (Brix).

371. For *magnificare* and analogous formations see my note on Aul. 718.—On *neque... haud* Brix has the following observation: 'As the negative power of *neque* is weakened by its being a combination of the copula and the simple negation, the popular speech frequently adds a second negative particle without destroying the negative character of the sentence. It is then the rule that the two negations should be separated

by another word. There are the following instances of this in Plautus. Bacch. IV 9, 114 *neque ego haud committam ut—dicas*. Epid. V 1, 57 *neque ille haud obiciet mihi pedibus sese provocatum*. Pers. IV 3, 66 *neque mi haud imperito eveniet, tali ut in luto haeream*. Bacch. fr. 26 *neque id haud subditiva gloria [oppidum] arbitror*. This peculiarity occurs only once in Terence, Andr. I 2, 34. We may also compare Pl. Cure. IV 4, 23 (*atque?*) Mil. gl. V 18. Men. 1029'.

372. In prose we should say *beneficiis*.

374. The hiatus in *quae homi* is legitimate: Introd. to Aul. p. 68.—The subjunctive in the relative sentence is due to the notion of causality implied in it.

quae hominem ignotum compellet me tam familiariter.

375 MES. dixin ego istaec hic solere fieri? folia nunc cadunt,  
praeut si triduum hoc hic erimus: tum arbores in  
te cadent.

nam ita sunt hic meretrices: omnes elecebrae argen-<sup>25</sup>  
tariae.

sed sine me dum hanc compellare. heus mulier,  
tibi dico. ER. quid est?

MES. ubi tute hunc hominem novisti? ER. ibidem,  
ubi hic me iam diu:

380 in Epidamno. MES. in Epidamno? qui huc in  
hanc urbem pedem,  
nisi hodie, numquam intro tetulit? ER. heia, deli-  
cias facis.

mi Menacchme, quin amabo is intro? hic tibi erit  
rectius.

om. mss., added by Pylades. 377. R. does not punctuate after  
meretrices. 379. *tu hunc* mss., *tute hunc* Bothe, R., *tu istunc*

375. *dixin*=*nonne dixi*.—*istae*, ea quae tibi nunc fiunt.  
—*folia nunc cadunt* would seem  
to have been a proverbial ex-  
pression, though we cannot  
produce it from any other place.  
The meaning is 'if you com-  
pare what happens now to what  
will happen three days hence,  
the comparison will be just as  
the leaves of a tree are to the  
tree itself'.

376. For *praeut* see our note  
on Aul. 503, where the analo-  
gous *praequam* occurs.—*triduum*  
*hoc* 'three days from now'.

377. *elecebra*, a word no  
doubt formed by Plautus, and,  
it would seem, used only in this  
passage. Compare *illecebra*.

378. *dum* belongs to the im-

perative. See v. 386.—*tibi dico*  
'I speak to you'.

379. For *novisti* see note on  
v. 299.—*ibidem* is the usual  
prosody in Plautus, not *ibidem*.

380. *in Epidamno* is but seem-  
ingly used instead of *Epidamni*;  
the latter corresponds to the  
French expression with *à*, the  
first to *dans*.

381. Plautus uses the origi-  
nal form of the perfect *tetuli*  
in several places.—*delicias fa-  
cere* 'to joke, jest', *faire des  
plaisanteries*.

382. *amabo* 'I pray you,  
please': very common in Plau-  
tus and Terence. See Ter.  
Eun. 130.—*hic*=apud me, 'in  
my house'.—*rectius* 'better'  
than where you are now.

ME. haec quidem edepol recte appellat meo me mulier nomine.

nimis miror, quid hoc sit negoti. MES. oboluit marsuppium

385 huc istuc, quod habes. ME. atque edepol tu me monuisti probe.

accipe dum hoc: iam scibo, utrum haec me mage amet an marsuppium. 33

ER. cernis intro, ut prandeamus. ME. bene vocas: tam gratias.

ER. cur igitur me tibi iussisti coquere dudum prandium?

ME. egon te iussi coquere? ER. certo tibi tu et parasito tuo.

390 ME. quod malum parasito? certo haec mulier non sanas satis.

ER. Peniculo. ME. quis istest Peniculus? qui extergentur baxae? 40

Brix. 384. *sit* mss., *est* R. 389. *egone* mss., emended by Bothe. —*tu* om. mss., added by R. 391. *baxae* with the superse.

384. For *oboluit* ('she has got an inkling of') see our note on Aul. 214.

386. Futures in *ibo* and *imperfects* in *ibam* are not uncommon in Plautus and Terence.

387. *canus* becomes disyllable by way of synizesis.—*bene* = *benigne* 'you are very kind to invite me'.—Festus p. 360 says '*antiqui tam etiam pro tamen usi sunt*': this shortened form *tam* ( *tame*, Intro. to Aul. p. 36) is, however, exceedingly doubtful in the passages quoted by Festus. The expression *tam gratias* occurs also Pseud. II 4, 23; Stich. III 2, 18; compare Most. V 2, 9 *de cena facio gratiam*, and may be explained without taking *tam* = *tamen*, as

has been shown by Ribbeck Lat. Part. p. 28, by supplying (*tam*) *quam si accepissem quod offers*.

388. *dudum* 'not long since'. So again v. 392.

390. For *malum* as an interjection ('the deuce') see our note on Aul. 426.

391. *baxae* occurs in Plautus only in this passage. Placidus gloss. p. 13 ed. A. Deuerling has two articles which may be referred to this passage: '*baxae*, *calcei mulieris alti*', and '*baxae*, *calciamenta*': the editor adds in his note references to other glossaries, from one of which it appears that the explanation of this glossematic word is due to Varro.

ER. scilicet qui dúdum tecum vénit, quom pallám mihi

détulisti, quám ab uxore tuá surrupuistí. ME. quid est?

tíbi pallam dedí, quam uxori meacé surrupui? sánan es?

395 cérto haec canteríno ritu múlter astans sómniat.

ER. quí lubet ludíbriò habere me átque ire infitiás mihi

45

fácta quae sunt? ME. dic quid est id quód negem, quod fécerim?

ER. pállam te hodie míhi dedisse uxóris. ME. etiam núnc nego.

égo quidem neque úmquam uxorem hábui neque habéó: neque huc

400 úmquam, postquam nátus sum, intra pórtam penetrávi pedem.

*buxae B*, emended by Scutarius. 395. *certe* mss., *certo F.* *mulier cantherin ori tu* mss., *mulier cantharino ritu* Scutarius, transposed by R. who subsequently (N. Pl. Exc. i p. 64) maintained the ms. order by reading *ritud.* 397. *quod f.* mss., *quom R.* 398. *uxoris*

392. *scilicet* 'of course', with a certain tinge of irony.

395. 'Non est dubium quin equi etiam stantes dormiant et somnient. porro canterii equi sunt castrati: itaque et cantarios stantis somniare et canteriorum somnia placidiora et tranquilliora esse quam equorum probabile est. quin constat canterios magis quam equos stantes dormire ac somniare'. LAMBINVS.

396. *quí lubet* = *quí fit, ut tibi lubeat*. — *ire infitiás* = *infitiari* (from *fateri*). The construction of the accusative is like *vēnum ire* (*vēnire*).

397. The question dependent on *dic* is put in the direct form of the indicative. *quod*

*negem quod fecerim* = *quod dicis me negare, quamquam id fecerim*. The two relative sentences should be taken as coordinated members. Their relation would be clearer if their order were altered in this way *quod fecerim (et) quod (nunc) negem (me fecisse)*.

399. The hiatus in the caesura of the trochaic septenarius (after *uxorem*) is legitimate.

400. *penetrare* is used as a transitive verb by Plantus in the phrase *pedem penetrare* (in prose we should say *inferre*), which occurs here and below v. 816, and in the reflexive *se penetrare* (Trin. 276. 291. 314. Amph. i 1, 94. Truc. i 1, 23).

prándi in navi: inde húc sum egressus, *híc* te con-  
veni. ER. éccere, 50

périi misera. quám tu mihi nunc návem narras?

ME. lígneam,

saépe tritam, saépe fissam, saépe excusam málleo.

quási supellex péllionist: pálus palo próxumust.

405 ER. iám, amabo, desíste ludos fácere atque i hac  
meeúm semul.

ME. néscio quem *tu*, múlter, alium hóminem, non  
me quaéritas. 55

ER. nón ego te noví Menaechmum, Móscho pro-  
gnatúm patre,

quí Suracúsís perhibere nátus esse in Sícilia,

410 úbi rex Agathoclés regnator fúit, et iterum Píntia,

*sed iam BDa*, emended by Colvius and Gruter. 401. *hic* om. mss., added by the present editor (*et* had been added by R.). 403. *gicam* mss., em. by R. *excussam* mss., emended by Scaliger. 404. *pellionis* mss., emended by R. 405. *desine* mss. (*iám me amabo*, *desine* R. adding *me*, but admitting a faulty dactyl in the third foot), *desiste* Fleckeisen Jahrb. 1867 p. 629.—After this line R. assumes a gap of one line. 407. *nam nescio quem mulier* R., the reading in our text is due to Fleckeisen. *nescio quem B*, *nam quem* the other mss. 410. R. subsequently proposed *ubi Agathocles rex*, against the mss., which he followed in his edition.

402. Like many women, Erotium uses strong phrases in a greatly weakened sense. Hence her exclamation *périi misera* should not be taken as anything very serious. — *narrare* means merely 'to mention' or 'talk of'. This is very frequent in the comic writers.—Menaechmus' answer is of course ironical. He speaks as if he had gravely to answer a question, in which *quam* means as much as *qualem*.

403. The ship had often sprung a leak and then been repaired, during which process it was 'bethumped with a mallet'.

404. Observe the frequent alliterations in this line.—Peg is close to peg in the ship, just as in a fur shop.

405. *amabo*, 'please'.

406. *nescio quem* should be taken as one word, or at least as one notion, just as the French *je ne sais quoi* is often used in the sense of 'quelque chose'.

407. *non ego te novi*, 'do you actually mean to say that I do not know you?'

410. *Agathocles* reigned over Syracuse from 317 to 289 before Christ.—*iterum*, 'in the second place'. *Píntia* is not known as king or tyrant of Syracuse, but there was about 280



tértium Liparó, qui in morte régnum Hieroni trá-  
didit,

núnc Hierost? ME. haud fálsa, mulier, praédicas.

MES. pro Iúppiter,

60

núm istaec mulier illinc venit, quae te novit tám  
cate?

\* \* \* \* \*

415 ME. hérele opinor pérnegari nón potest. MES. ne  
féceris.

périisti, si intrássis intra límen. ME. quin tu táce  
modo:

\* \* \* \* \*

béne res geritur. ádsentabor, quécquid dicet, múlieri,  
sí possum hospitíum nancisci. iám dudum, muliér,  
tibi

65

420 nón inprudens ádvorsabar: hunc metuebam né meae  
úxori renúntiaret dé palla et de prándio.

*pinthia* mss., emended by R. 413. After this line a gap was  
pointed out by Ladewig, who likewise discovered the gap

b. Chr. a tyrant of Agrigentum of the name of Φυρίας, and it is possible that Plautus makes Erotium mistake one Sicilian tyrant for another.

411. A tyrant of Syracuse of the name of *Liparo* is altogether unknown in history, nor did *Hiero* ascend the throne by quiet succession. He was elected *σπαρηγός* in 269, and became king in 265.

413. In a gap which has been justly assumed after this line, Erotium should be supposed to have repeated her invitation. A supposition of this kind is absolutely necessary on account of the expression *pernegari* in the following line.

415. *pernegare* = *persistere in*

*negando*. Menaechmus had twice already declined Erotium's invitations.

416. *periisti*, 'you are as good as lost'.—*intrassis* = *intravesis* = *intraveris*.—For *táce* see *Introductio* Aut. p. 26.

417. Here a line has dropped out in which Messenio was ordered to stand back. Below, v. 432, he is told to come again nearer.

419. *si*, 'if perhaps'.

420. *non inprudens* = *consulto*.—*advorsari*, 'speak against', i.e. say the contrary of what another says.—In *hunc metuebam ne renuntiaret* we have an instance of 'anticipatio', so common in Plautus.

*ful pe*

nūnc quando vis, cānus intro. ER. étiam parasitūm manes?

ME. néque ego illum maneo neque flocci fácio, neque si vénerit,

cūm volo intro mītti. ER. ecastor haūd invita fé-  
cero. 70

425 sēd scin quid tē amābo ut facias? ME. ímpera quid-  
vis modo.

ER. pállam illam quam dúdum dederas, ád phry-  
gionem ut déferas,

út reconcinnétur atque ut ópera addantur quae volo.

ME. hérele qui tu récte dicis. eādem *opera* ignorá-  
bitur,

after v. 416. 422. *intro camus* Guyet, Müller Pros. p. 581; but the hiatus in the caesura is quite legitimate. 428. *quin* R., but *qui* of mss. has been justly defended by Fleckeisen.—*opera* om.

422. *etiam*, 'still' or 'yet', to be understood of time. 'Won't you yet wait for your parasite?'

424. *fecero* is another instance of a future perfect used in the sense of a simple future.

425. *amabo* 'I will ask', a sense derived from the parenthetical use of *amabo*, with imperatives, when it means 'do this and I will love you for it'. Brix compares True. iv 4, 19 *immo amabo ut hos dies aliquos sinas cum esse apud me*. See also below v. 524.—Menaechmus' answer is slightly ironical, as it should be understood with a certain reservation—only command me, but I'll see what I can do. Erotium of course concludes him to be quite ready to do anything she demands.

426. Instead of *dederas* we should, perhaps, rather expect the perfect *dedisti*. There are other instances in Plautus in

which the pluperfect seems to be used instead of the perfect.

427. *opera* refers to additional trimming and other embellishments.

428. The ablative of the indefinite pronoun *qui* (originally 'somehow or other') is often used with an asseverative force, compare *atqui*. This is especially seen in the comic style in the phrases *hercle qui*, *edepol qui*, *ecastor qui*, and *quippe qui*. See our notes on Aul. 346 and Trin. 464.—*eādem* (which should be treated as a disyllabic, by way of synizesis) is very common in Plautus in the sense of 'at the same time'. We should supply *operā*, as appears from the passages quoted in my note on Trin. 578. In the present place, it is very probable that *opera* was likewise added by the poet himself, though it was omitted by careless scribes.

ne úxor cognoscát te habere, si ín via conspéxerit. 75

430 ER. érgo mox auférto tecum. quándo abibis. ME.  
máxume.

ER. eámus intro. ME. *i*, iám sequar *ted*: húnce volo  
etiam cónloqui.

ého, Messenio, *ád me* accede huc. MES. quíd ne-  
gotist? ME. súscipe *hoc*.

\* \* \* \* \*

MES. quíd eo opust? ME. opúst. scio ut me díces.

MES. tanto néquior.

ME. [*táce* \* \* \* \* \*]

435 hábeo praedam; tántum incepti óperis. *i*, quantúm  
potes

80

mss., added by Fleckeisen, *ea* R. 431. *i* om. mss., added by the present editor. *ted* Guyet, *te* mss. (R.). 432. *ad me* om. mss., added by R. *suscipe* R., *sussciri* mss. *hoc* om. mss., added by Brix (?)—After v. 432 a gap was pointed out by Brix. 434. ‘hic necesse est talis versus interciderit, quo et intrandi consilium suum Menaechmus aperiret (coll. v. 437) et tacere servum iuberet (coll. v. 438). quare *tace* posui in principio. absque quo esset, illud quidem potuerat etiam post v. 436 dici atque ita *tu* servari v. 437’ R. 435. *i* Gruter, *et* the mss. (which arose from *ei* being misread as *et*), *i et* R., *ei* Brix. *potes* mss., *potest* Dousa, R.

430. *mox* is explained by the epexegetical sentence *quando abibis*.—*maxume* corresponds to the Greek affirmation *μάλιστα*, ‘willingly’. Comp. Asin. v 2, 54. Curc. ii 3, 36. Rud. v 3, 54.

431. *eamus* should be pronounced as a disyllabic, by way of synizesis.—*iam*, ‘directly’.

432 sq. Messenio had previously deposited his luggage and is now told to take it up again. Brix aptly compares v. 197, *sustine hoc*. In the gap which has been justly assumed after this line, Menaechmus should be supposed to have informed Messenio of his intention to follow Erotium into her house. Messenio then asks his

master why he considers this necessary; but Menaechmus replies somewhat gruffly ‘it is necessary’, i.e. he declines to give his reasons, and cuts off any possible remonstrances on the part of his servant by adding *scio ut* (i.e. *qualem*) *me dices*. Messenio shrugs his shoulder and drily adds *tanto nequior* (sc. *es*), ‘so much the worse for you, if you do this foolish act so deliberately’. For the expression comp. Ter. Ad. 528 with our note.

435. Menaechmus feels certain of the success of his scheme, hence his expression, *habeo praedam*. The colouring of the passage is again of a military

abduc istos in tabernam actutum devorsoriam.  
tú facito ante sólem occasum ut vénias advorsúm  
míhi.

MES. nón tu istas meretrices novisti, ére? ME. tace,  
inquam, *atque hinc abi*.

míhi dolebit, nón tibi, si quíd ego stulte féccero.

440 múlter haec stulta átque inscitast: quántum per-  
spexí modo,

ést hic praeda nóbis. MES. perii. iámne abis? pe-  
riit probe :

436. *abduce* R. against the mss. 437. *tum* R. after Lambinus. *solis* mss., emended by Lambinus. 438. *atque hinc abi* om. mss., added by R. 439. *hic si* R., but *hic* is not in the mss. 440. The proper punctuation of this line is due to R. 441. *hinc* R. against

character. *opus* denotes the works with which he means to take the place he besieges.—The hiatus after *incepti* may be defended on account of the caesura, but as the pause cannot be very strong in the present place, we should, perhaps, be justified in assuming that some little word has dropped out, e.g. *tantum ego incepti*.—*quantum potes*, ‘as quickly as you can’. It is by no means necessary to write *potest*, as Plautus employs this phrase both in a personal and in an impersonal construction, as I have shown in my note on Aul. 119, where we read *quantum potero*.

436. *istos*, ‘your companions’, whom Messenio had previously addressed as *navales pedes*, v. 350.

437. The past participle *occasus* is used in an active sense, as in the well-known instances *pransus potus cenatus iuratus*. The expression *sol occasus* would seem to have

been legal, as Gellius xvii 2, 10 quotes it from the laws of the twelve tables. In Plautus we have it here, below 1022, and Epid. i 2, 41. See also Nene, *Formenl.* ii p. 337 sq. (sec. ed.).—*advorsum venire* is the usual expression for fetching some one home from a dinner. Hence such a safeguard was called *advorsitor*.

440. *inscita* is here and v. 443 merely a synonym of *stulta*, but in other passages it bears a different sense. See dict.

441. The reading of the mss., *hic*, is justly defended by Brix, who quotes the following instances: Epid. ii 2, 117 *est lucrum hic tibi amplum*. Pseud. iv 7, 100 *nihil est hodie hic scophantis quaestus*. Rud. v 3, 58 *nihil hercle hic tibi est, ne tu speres*. We should, therefore, understand *hic*, as if the sentence were *est hic praeda nobis parata*, the booty lies there ready and, as it were, only waiting for us.

dúcit lembum *íám* diirectum návis praedatória.  
 séd ego inscitus *súm* qui ero me póstulem mode-  
 rárier :

dicto me emit aúdentem, haud ímperatorém sibi.  
 445 séquimini, ut, quod ímperatumst, véniam advorsum  
 témperi. 90

the mss. 442. *iam* om. mss., added by R. 443. *sum* om. mss.,  
 added by R.

442. *diirectus*, 'to the deuce',  
*εἰς ἀπώλειαν, εἰς κόρακας*. See  
 our note on Trin. 457.—The  
 phrase *navis praedatoria* has  
 already occurred, v. 344.

443. *postulare*, ἀξιοῦν, 'to  
 pretend'.

444. In prose: *emit me ut*

*sibi dicto essem oboediens, non  
 ut sibi imperarem*.

445. *quod imperatumst* is an  
 apposition to the sentence in-  
 troduced by *ut*. We should  
 say 'as I have been command-  
 ed'.—*temperi*, 'in (right) time',  
 very common in Plautus.

## ACTVS III.

## PENICVLVS.

Plūs triginta nātus annis *égo* sum, quom intereá  
 loci III 1  
 nūmquam quiequam faciūs feci pēius neque sce-  
 lēstius,  
 quām hodie, quom in cōtionem médiā me inmersi  
 miser :  
 ubi ego dum hietó, Menaechmus sé subterduxít mihi  
 450 átque abiit ad amícam, credo, néque me voluit dú-  
 cere. 5  
 qui illum di omnes pérduint, qui prímus commentúst  
 male  
 cōtionem habére, quae homines ócupatos ócupat.

446. *triginta annis natus* mss., transposed by Gruter. *ego* om. mss., added by R. 451. *qui* Camerarius, *que* or *quo* mss. —*qui primus* Brix from C.—*male* om. mss., added by R. 452. *Contionem* hac *requi* B, emended by Pylades. (*qui* is defended

Act III. Sc. I. The parasite who had lost sight of Menaechmus in the crowd arrives now, too late for the meal which has been eaten without him.

446. *natus sum* = *πέφυκα*; we should not think of a simple statement of age, which would require the accusative *annos*. Translate 'I have existed now during more than thirty years'. —*interea loci*, 'meanwhile', the genitive *loci* being dependent on the adverb, and used of time. See our note on Ter. Eun. 128 and Haut. 257.

448. The hiatus in *quām hodie* is legitimate: Introd. to

Aul. p. 68.—For the metaphorical use of *immergere* Lambinus compares below v. 703.

449. *dum* should not be elided.

450. The final syllable of *abiit* appears here in its original long quantity.—In prose the sentence *neque me voluit ducere* would necessarily be subordinated to the main clause (*quom nollet me ducere* or *nolens m. d.*). But the conversational style frequently prefers coordination of sentences.

451. For *qui* see note on v. 428.—*male*, 'maliciously'.

452. Observe the parono-

- nón ad eam rem *hercle* ótiosos hómínes decuit déligi,  
 quí nisi adsint quóm citentur, cénsum capiant ílico ?  
 455 qu . . . . . qua . senatus . . . o . . one . . . . .  
 . . . . . q . . m l . . . . .  
 ádfatimst hominúm, ín dies quí síngulas escás edint, 10  
 quíbus negoti níhil est, quí essum néque vocantur  
 néque vocant :  
 eós oportet cóntioni dáre operam atque cómitiis.  
 460 sí id ita esset, nón ego hodie pérdissem prándium :  
 quói tam credo *fúnus* factum quám me video  
 vívere.

by Langen; see Jahresber. i 409.) 453. *hercle* om. mss., added by R. 455 sq. only in A, but in a very lacerated shape. 457. *adfatim hominumst* R. against the mss. 461. This line is not yet emended with absolute certainty. *quoi* or *cui tam credo datum uoluisse* mss. *quoi tam credideram insoluisse* R. hesitatingly (*insoluisse* he takes to be the same as *insuerisse*); *quod tam credo deos uoluisse* Brix; *quod tam rebar ratum habuisse* Vahlen Rh. Mus. xvi 632. The present editor once thought of *quod tam credo nunc periisse* or *quoi tam credo damnum inlatum quam*, but preferred at last the reading given in our text on comparison with v. 492. *uoluisse* got into the text from a note once added in explanation of this: *videtur dicere uoluisse* or something to the

masia in *occupatos occupat*, 'it takes possession of people who are already taken up with business of their own'.

453. *non=nonne*.—*ad eam rem=ad contiones*.

454. 'Magistratus censibus captis eos, qui vocati ad contionem non venerint, multent. hoc non temere a Plauto dictum. nam quemadmodum senatores, qui in senatum non venerant, pignoribus captis multabantur, ita in eum eivem qui in contionem non venerat multa erat constituta'. Lamb. It should, however, be observed that it is not easy to supply the subject of the verb *capiant*, nor is the allusion to the censors altogether appropriate in the

present place. It is, therefore, highly probable that the lines 453 sqq. are due to some later interpolator and not to Plautus himself.

457. *adfatim* is here used and construed like the adverb *satis*.—*in dies*, *ἀν' ἡμέραν*. They eat only one meal a day.

458. The supine *essum* is in several places attested by the Plautine mss., though it is certain that Plautus himself spelt the word with only one *s*.

459. *cos* should be pronounced as a monosyllable.

460. *si* should not be elided.

461. Compare the critical note and the line quoted there, v. 492.

íbo: etiamnum réliquiarum spés animum oblectát  
meum. 15

séd quid ego videó Menaechmum? *cúm* corona exít  
foras.

súblatumst convívium: edepol vénio advorsum tém-  
peri.

465 Óbservabo, quíd agat, hominem: póst adibo atque  
ádloquar.

### MENAECHEMVS II. PENICVLVS.

ME. potine út quiescas, si égo tibi hanc hodié  
probe III 2.

lepidéque concinnátam referam témperei?

non fáxo eam esse díces: ita ignorábitur.

PE. satúr nunc loquitur dé me et de partí mea: (478)  
pallam ád phrygionem fért confecto prándio

same purpose. 463. *ego hic R., hic om. mss. sed quid hoc? video Men.* is proposed by Brix. *cum om. mss.,* added by Saracenus. 465 follows after v. 474 in *BCD*, and seems to have stood in *A* in the present place, to which it was first restored by R. 466. *si ego* the Italian critics, *sedeo C, sed dico B.* 468. *non esse eam díces*

463. *coronae* were placed on the head towards the end of a meal. When he sees Menaechmus coming out of the house with a wreath on his head, the parasite concludes that all is over.

464. *venio advorsum temperi*, 'I am just in time to fetch him home'. The parasite describes himself as an *advorsitor* (see n. on v. 437) who arrives when the feast itself is over. His expression is of course ironical.

465. *post*, i.e. *ubi observavero*.

Act III. Sc. 2. 466. Menaechmus addresses the first words to Erotium, who is still giving him further instructions as to the 'palla' he is to carry to the embroiderer's.

468. *fáxo*, 'I warrant you'.

—*eam* is said with a certain negligence of expression, as we should rather expect *eandem*.—In *ignorabitur* the first syllable should be treated as short: see *Introd.* to Aul. p. 49.

468<sup>b</sup> has been placed here in accordance with Brix. See *crit. note*.—The ablative *parti* is one of the few traces of the original form of the ablative suffix, *ei*. It appears, e.g., in an early inscription on the tomb of one of the Scipios: *victus est virtutei*. Compare also Pers. i 2, 20 where we have another instance of *parti*. For the whole subject see Kühner, *Ausf. Gr.* i p. 203.

469. The parasite appears to be tolerably well acquainted with the demands of such women as Erotium, as he supposes at once that Menaechmus car-



- 470 vinóque expoto, párasito exclusó foras. 5  
 non hércle *ego* is sum quí sum, ni hanc iniúriam  
 meque últus pulcre fúero. observa quíd dabo.  
 ME. pro di immortales, quóí homini unquam unó die  
 475 boní dedistis plús, qui minus speráverit? 10  
 prandí, potavi, scórtum accubui, hanc ápstuli  
*pallám*, quóius heres númquam erit post húnce diem.  
 PE. nequeó, quae loquitur, éxaudire clánculum.

*faro* R. after Bothe. 468<sup>b</sup> placed here by Brix, who follows the traces of *A*; R. had placed it after 477, though in brackets. *satin* R., Bothe, *satur* mss. *parti* or *parte* mss.; Plautus himself wrote *partei*. 471. *ego* om. mss., added by R. 473. R. writes *observa* [*tóst opus* as the conclusion of one, and *ali*] *quid dabo* as that of another line. We follow the mss. 476. *apstuli hanc* mss., transposed by the present editor. *inde* or *ei apstuli* Müller Pros. p. 687. 477. *pallam* om. mss., added by the present editor. 479. R. assigns the word *clanculum* to Me-

ries the 'palla' to the embroiderer's to have it made up for his mistress. It should not be overlooked that Peniculus was not present, when Erotium addressed that request to Menaechmus.

471. 'Non sum hercle Peniculus, hoc est, vir strenuus et iniuriarum persequens, vel parasitus egregius et excellens, nisi hanc iniuriam ulciscar. tota autem huius sermonis vis ex eo pendet quod omnes homines [he means to say, *vir*] nisi sint quavis muliere ignaviores, volunt retinere gloriam et existimationem suam aliqua virtute partam'. LAMB.

472. *pulcre*, 'in a glorious manner'.—The words *observa quid dabo* express great anger: 'just you watch what a stroke I'll execute'. Brix quotes Persa II 4, 20 *specta quid dederó*; Asin. II 4, 33 and Poen. V 5, 7 *sic dederó*; Ter. Phorm. V 9, 38 *sic dabo*; Capt. 492 *sic datur*.

474. The hiatus in *quoi homi-* is legitimate. It should be observed that Menaechmus is still so far away from the parasite that Peniculus cannot hear the lines 474—478.

476. Lambinus aptly compares Bacch. V 2, 71 *dimidium auri datur, accipias, potesque et scortum accumbas*. The sense is 'to recline beside one at table'.

477. *Heres apud antiquos pro domino ponebatur*. Paulus Festi p. 99. Lamb. compares *exheredem facere vitae*, 'to deprive some one of life', Bacch. IV 8, 8.—For the reading of this line see crit. note. According to our emendation, *quoius* should receive a monosyllabic pronunciation. (We might also propose *quoius héres illa*, i.e. Erotium, in which case *pallam* would not be required.)

479. *exaudire* means 'to catch by listening', *excipere auribus*. Comp. Trin. III 3, 25, Merc. IV 3, 8. *clanculum* (often

- 480 ME. ait hanc dedisse me sibi atque eam *me* meae 15  
 uxóri surrupuísse. quoniam sentio  
 errare, extemplo, quási res eum ea essét mihi,  
 coepi ádsentari: mülter quicquid díxerat,  
 idem égo dicebam. quíd multis verbís *opust*?  
 485 minóre nusquam béne fui dispéndio. 20  
 PE. adíbo ad hominem; nám turbare géstio.  
 ME. quis hic ést, qui advorsus ít mihi? PE. quid  
 aís, homo  
 leviór quam pluma, péssume et nequíssume,  
 homínis flagitium, súbdole ac minumí preti?

nacchmus. 480. *me* om. mss., added by Bothe. 484. *verbis quid multis opust* R., against the mss. *opust* was first added by Pylades. 487. *advorsus* it Bothe, *adversum* sit mss. 489. *flagitium hominis* mss., *flagitium tu hominis* R., *flagitium homonis*

used by Plautus instead of *clam*) = *ex occulto*. He now resolves to show himself openly.

480. *ait*, viz. *Erotium*.

481. *quoniam* is used in its original temporal sense = *quom iam*. It is often joined with the present. It should further be observed that the subject *eum* is omitted in the dependent sentence.

482. We should not elide *eum* before *ea*.

484. The phrase *quid (multis) verbis opust* is of frequent occurrence in the comic writers. It means 'to cut a long tale short'.

485. *bene esse* means 'to be well off' in the sense of 'enjoying oneself exceedingly', chiefly with the luxuries of a good table. Instances of this phrase are plentifully supplied by Pareus, *Lex. Pl.* p. 54.—*dispendio* = *sumptu*.

486. *turbare* = *turbas facere*, 'I long to have a bout with him'.

487. In *ais* the ending is originally long, as it is a contraction of *aiis*. It is not permitted to read *quid ais* here as an iamb (by giving *ais* a monosyllabic pronunciation), as Plautus avoids terminating an iambic trimeter with two pure iambs. We should therefore consider the fifth foot of this line as an anapaest.

488. The expression *levior quam pluma* would appear to have been proverbial; conf. Poen. III 6, 17 *si quid bene facias, levior pluma est gratia*.

489. *flagitium hominis* (orig. 'thou scandal of a fellow', i. e.), 'thou scandalous fellow'. The same expression occurs Cas. II 2, 8. III 2, 22. Asin. II 4, 67 and below v. 709. (See also crit. note.) Just as *flagitium hominis* = *homo flagitiosus*, Plautus uses the analogous expressions *seclus viri* = *vir scelestus*. —(*homo*) *minumi preti*, 'a worthless fellow'.

- 490 quid dé te merui, quá me causa pérderes? 25  
 quid súrrupuisti té mihi dudum dé foro,  
 fecísti funus méd absentí prándio?  
 cur aúsu's facere, quói ego aeque herés eram?  
 ME. aduléscens, quaeso, quíd tibi mecúmst rei,  
 495 qui míhi male dicas hómíni hic ignotó sciens? 30  
 an tibi malam rem vís pro male dictís dari?  
 PE. istám quidem edepol té dedisse intéllego.  
 ME. respónde, adulescens, quaéso, quid nomén tibist?  
 PE. etiám derides, quási nomen non nóveris?

Brix. The transposition is due to the present editor. 491. *ut* mss., *quid* Brix. 492. *meo absentí* mss., emended by Salmasius. *med absente* R. 493. *quói ego adaeque* R., *ea quae heris heram* mss. The present reading seems to be due to Brix. 494. *tibi nam* R., but *nam* om. mss. 495. Plautus probably wrote or at least pronounced *maldicas*. *mihi qui male dicas sic h. i. sc.* R. against the mss., which read however *hic noto insciens* in the conclusion of the line. The reading of our text is due to Brix. 497. *istam* Vahlen Rh. Mus. xvi 633, *pax: eam* R, *post eam* B. The ms. reading arose from misreading the original PE (i.e. the name of the speaker, Peniculus) ISTAM. 498. *tibi nomen st* mss., emended by Weisc. 499. *nomen quasi non noveris* R. against the mss.

490. 'Have I deserved this of you?' *qua causa* is somewhat negligently added after *quid*, as we should rather expect *cur*.

492. For the expression *funus fecisti prandio* we should compare the first conversation of Menaechnus and the parasite, above v. 154 sqq.—In Ciceronian prose we should certainly expect *absente*, as the ablative in *-i* would be admissible only in case *absens* is used as an adjective, and not as a participle. But in Plautus this distinction cannot be admitted. For the whole subject see Bücheler, Lat. Decl. p. 52.

493. *quói* should be read in two syllables. In this manner

we find *quóici* in the ancient inscriptions. *quói aeque heres eram* means 'to which I had an equal claim'.

495. We should probably pronounce *maldicas*: see my preface to the *Trinummus*, p. vii.—*sciens* 'wittingly', = *consulto*. Menaechnus cannot but assume that the parasite intentionally insults him, as he considers himself to be unknown to this stranger.

496. *malam rem* = *verbera*. The parasite subsequently understands *mala res* as a defraudation of food, because he conceives himself to have been ill-treated by being deprived of his share of the dinner.

498. For *quid nomen tibi est* see our note on v. 341.

- 500 ME. non édepol ego te, quód sciam, umquam ante  
húnc diem 35  
vidí neque novi: vérum certo, quísqvis es,  
aequóm si facias, míhi odiosus né sies.  
PE. non mé novisti? ME. nón negem, si nóverim.  
PE. Menaéccheme, vigila. ME. vígilo hercle equidem,  
quód sciam.  
505 PE. tuóm parasitum nón novisti? ME. nón tibi 40  
sanum ést, adulescens, sínciput, *ut* intéllego.  
PE. respónde: surrupuístin uxóri tuae  
pállam ístanc hodie atque *eám* dedisti Erótio?  
ME. neque hércele ego uxorem hábeo, neque ego  
Erótio  
510 dedí nec pállam súrrupui. PE. satin sánus es? 45  
\* \* \* \* \*  
occísast haec res. nón ego te indutúm foras  
exíre vidi pállam? ME. vae capítí tuo.

501. *certe* Langen (Jahresber. 1409). 502. *si aequom B*, emended by Camerarius. 506. *est* mss., *esse* R.—*sínciput intellego* mss., *síncipitium intellego* R. The addition of *ut* is due to Camerarius. 508. *eam* om. mss., added by R. 510. *surpui* R. after Bothe and Brix, though the latter subsequently justly defended *surrupui*. The gap after this line was first pointed out by Ladewig. R. proposes the following supplement—

profécito nisi illum ut cónfiteatur féceró,  
occísast haec res.

500. *quod sciam* 'at least as far as I know'. So again v. 504.

502. 'Don't trouble me any further, whoever you are, if you desire to act honestly'.

504. *vigila* 'proinde ac si dicat: Menaechme, tu dormitas, aut tu somnias, hoc est, tu desipis et deliras'. LAMB.

508. *istanc* = *quam tuis manibus tenes*.

510. For *satin sá-* see Introd. to Aul. p. 36.

511. *occisa est* is a strong and exaggerated expression in-

stead of *periit*; 'it is all over with this affair'. Peniculus believes that all his intercourse with Menaechmus is at an end unless he can make him acknowledge all their previous transactions. He is evidently afraid that Menaechmus means to 'cut' him altogether. For the phrase comp. Pseud. 1 5, 8 *occisast haec res, haeret hoc negotium*. Capt. III 4, 7 *occisast haec res, nisi reperio atrocem mi aliquam astutiam*.

513. 'Omnis putas cinaedos [public dancers who appeared

omnis cinaedos esse censes, tú quia's?

515 tun mé<sup>d</sup> indutum fuisse pallam praédicas?

PE. ego hércle vero. ME. nón tu abis, quo dignus  
es, 50

aut té piari iúbes, homo insaníssume?

PE. numquam édepol quisquam me éxorabit, quín  
tuae

uxóri rem omnem actútum ut sit gesta, éloquar.

520 omnés in te istaec récident contumélie.

faxo haúd inultus prándium coméderis. 55

ME. quid hoc ést negoti? sátin, ut quemque cón-  
spicor, .

ita mé ludificant? séd concrepuit óstium.

## ANCILLA. MENAECHMVS II.

AN. Ménaéchme, amare aít te multum Erótium, III. 3.

514. *quia tu es* mss., transposed by Camerarius. 515. *med* Bothe, R. *me* mss. 517. *iube* mss., emended by Pylades. *aut té iubes piari* R. after Guyet. 519. *actutum* the present editor, *iam* mss. *út siet gesta éloquar* Brix against the mss. and introducing *siet* in a wrong place; *út sit gesta, ego éloquar* R. likewise against the mss. 521. *INULTUS A*, *inultum* the other mss. 524. *te ait* R.

loosely dressed in a 'palla'] id est molles et impudicos esse, quia tu es'. LAMB. Comp. also above, v. 143 and 198 sq.

516. *quo dignus es*, sc. *in malam rem*.

517. For *piari* comp. v. 291; for the prosody of *iúbēs* see our Introd. to the Aul. p. 39 sq.

518. The sense is 'nobody shall ever prevent me by the strongest entreaties from telling all this to your wife'. On account of this general sense *quin* has been employed in this sentence. Comp. e.g. Mil. gl. ii 5, 63 *numquam quisquam faciet quin soror ista sit germana huius*. Analogously we may explain here *numquam quis-*

*quam orando me faciet quin... eloquar*. See also Holtze, Synt. ii 177.

520. *istaec*=*istaece*. Plautus uses in the plural of the feminine both *haec* and *istaec*.

522. *satin*=*satisne*, in the sense of 'evidently'.—*ut quemque conspicor* 'as soon as I see a person'=*unus quisque quem conspicor*. As this implies the notion of plurality ('all I see') we find the verb in the plural (*ludificant* v. 523).

ACT III. Sc.3. It is somewhat improbable that the servant should now come out of the house, after Menaechmus had left it a considerable time ago. But in a Comedy of Errors the

- 525 ut hóc una opera *iám* ad aurificem déferas,  
 atque húc ut addas aúri pondo *unam* únciam  
 inbeásque spinter nóvom reconcinnárier.  
 ME. et istúe et aliud, sí quid curarí volet, 5  
 me cúraturum dícito, quicquíd volet.  
 530 AN. scin, quód hoc sit spinter? ME. néscio, nisi  
 aúreum.  
 AN. hoc ést, quod olim clánculum ex armário  
 te súrrupuisse aiebas uxóri tuæ.  
 ME. numquam hércle factumst. AN. nón meministi,  
 te óbsecro? 10  
 redde igitur spinter, sí non meministí. ME. mane.  
 535 immo équidem memini: némpe hoc est quod illí  
 dedi.

after Bothe. 525. *iam* om. mss., added by R. 526. *huc* R., *hunc* or *nunc* mss. *unam* om. mss., added by R., who subsequently preferred *pondos*, adopted by Brix. 528. *istud* mss., emended by the Italian critics. 530. *sit* mss., *est* R. 532. *aiebas* the Aldine edition, *mebas* mss. 533. *te* om. mss., added by R. 534, is given by us in accordance with the mss. R. omits *spinter* with the Italian critics and adds *minime* at the beginning of the line. 536. *istuc ubi iclae* (or *illae*) *armillae sunt quas* mss., emended by

probability of each situation should not be examined too closely.

524. For *amare* we should supply *se*: 'Erotium sends word that she entreats you earnestly'. For this sense of *amare* we may compare v. 425 above.

525. *una opera* 'at the same time': in prose we should omit *opera*. Compare note on *eadem opera*, v. 428.

527. *spinter genus armillae, quod mulieres antiquae gerere solebant brachio summo sinistro*. Festus p. 333. See dict.—In *novom* we should either drop the final *m* and pronounce the word as two short syllables, or we should

read *noum* with synizesis. Comp. *naus* = *navis* above.

529. The words *quicquid volet* are properly speaking unnecessary, but may be easily condoned to the conversational style.

530. For *sit* Brix compares Capt. iii 5, 39 *nunc scio quid hoc sit negoti*. Poen. v 4, 79 *misera timeo quid hoc sit negoti*, and above v. 384. In these constructions the syntax of Plautus agrees with the later usage, in treating the interrogative sentence as a dependent clause.

535. The words *quod illi* form an anapaest.

536. For the omission of *sunt* see note on v. 280.—The

AN. istúc. ME. ubi illae armíllae, quas uná dedi?

AN. nunquám dedisti. ME. nám pol *cum* hoc uná dedi.

\* \* \* \* \*

AN. dicám curare? ME. dícito: curábitur. 15

540 et pálla et spinter fáxo referantúr simul.

AN. amábo, mi Menaéchme, inauris dá mihi, faciúnda pondo duóm nummum stalágmia:

ut té lubenter vídeam, quom ad nos véneris.

ME. fiát. cedo aurum: égo manupretiúm dabo. 20

545 AN. da sódes aps ted: égo post reddideró tibi.

Camerarius, who retains *sunt*, and Lambinus who assigned each speaker the proper words. 538. *cum* om. mss., added by R. The gap after this line was first pointed out by Ladewig. 540. REFERATUR A, referantur the other mss. 542. *fatiendas* mss., emended by Pylades. 544. *aurum mi* R., *mi* om. mss. It is possible to read *cedo aurum huc* or to add *tu* after *aurum*. 545. *te post ego* mss. R., comp. Jahrb. f. class. Phil. 1866 p. 49. Spengel,

'overdoing' of the part Menaechmus has now taken upon himself produces a highly comic effect.

537. *hoc*, together with the bracelet.—After this line we should assume that at least one line has dropped out, in which Menaechmus attempted to correct his mistake with regard to the 'armillae'.

540. We should notice the ambiguity of the expression. Menaechmus says 'depend upon it, the cloak and the bracelet shall be brought back at one and the same time',—i.e. never.

541. *amabo* 'please'. The addition of *mi* to the vocative is likewise endearing.—*inaures* 'ear-rings'.

542. *stalagmium* genus *inaurium* videtur significare Festus p. 317. The designation is derived from *σταλαγμός*, com-

pare our own 'ear-drops'.—*duom* should be pronounced as a monosyllable by way of synizesis.

543. Compare the witty passage in the *Asinaria* i 3, 31 sqq., in which a lover's endeavours to make himself a favourite with all in his mistress' house are eloquently described.

544. The hiatus in the caesura of this iambic line is justifiable on account of the strong punctuation. In the following line it is not, therefore, absolutely necessary to write *ted*, though it is very probable that Plautus employed this form when it came in so usefully to avoid a hiatus.

545. *sodes* 'if you please'. *aps te* 'out of your own means'. The future perfect *reddidero* is used in the sense of the simple future.

ME. immó cedo aps *ted*: égo post tibi reddám duplex.

AN. non hábeo. ME. at tu, cuándo habebis, túm dato.

AN. numquíd vis? ME. haec me cúraturum dícto, ut, quántum possint, quíque liceant, véneant. 25

550 iamne ábiit intro? ábiit, operuít foris.

di mé quidem omnes ádiuvant, augént, amant.

sed quíd ego cesso, dúm datur mi occasio

tempúsque, abire ab hís locis lenóniis?

properá, Menaechme: fér pedem, profér gradum. 30

555 demam hánc coronam atque ábiciam ad laevám manum,

ut, sí sequentur me, hác abiisse cénseant.

ibo ét conveniam sérvom, si poteró, meum,

ut haéc, quae bona dant dí mihi, ex me *úim* sciat.

'Plautus' p. 9. 546. *ted* R. *te* mss. 549. *possint* mss., *possit* Scioppius. 551. *equidem* mss., emended by Bothe. 554. *profer* Brix, *confer* mss. 555. *hanc* om. mss., added by Nonius who quotes these words p. 529. 556. *si qui sequatur* mss., *ut si sequentur* Nonius. 558. *sciat* mss., *iam sciat* Bentley and R.

547. The hiatus after *habeo* is justified by the change of speakers.

548. *numquid vis* is the 'formula abeundi', as has been observed before. The servant sees that nothing more is to be got from Menaechmus and therefore takes her leave.

549. This line is addressed to the spectators and not meant to be heard by the servant.—*quantum possint*, sc. *venire* 'as soon as they can be sold'. *possint* is the reading of the mss., which has been unnecessarily altered into *possit*.

See my note on Aul. 119.—*quique liceant* 'and at the price they will fetch', *qui* being the ablative used in the sense of *quanticumque*. The verb *licere* is here used in its neuter sense, for which see the dict.

550. The hiatus after *intro* is justified by the caesura and the punctuation.

554. *proferre pedem* or *gradum* is the proper expression of 'hurrying forward', while *conferre* (*contollere*) *gradum* may only be used of 'approaching' or 'joining' a person. See crit. note.



## ACTVS IV.

## MATRONA. PENICVLVS.

- MA. Egone híc me patiar *esse* in matrimónio, IV 1.  
 560 ubi vír compilet clánculum, quicquíd domist,  
 atque *hinc* ad amicam déferat? PE. quin tú taces?  
 manifésto faxo iam ópprimes: sequere hác modo.  
 pallam ád phrygionem cúm corona *hic* ébrius 5  
 ferébat, hodie tíbi quam surrupuít domo.  
 565 sed eccám coronam, quám habuit. num méntior?  
 em, hac ábiit, si vis pérsequi vestígiis.

559. *esse* om. mss., added by Camerarius. 561. *hinc* om. mss., added by R. 563. *hic* om. mss., added by R., who subsequently (N. P. Exc. I p. 64) preferred *coronad*. 565. *quam hábuit numnam* R., but the mss. read only *num*, which may be maintained by scanning *quám habuit* as Brix does. 566. *hem* R. against the

ACT IV., Sc. I. The wife of Menaechmus of Epidamnus having been informed by Peniculus of the behaviour of her husband, whom he imagined he saw come out of Erotium's house from an entertainment, is now going to abuse him, when he himself appears; and by denying, as he well might, everything that she accuses him of, gives her an occasion of increasing her jealousy and her animosity at the same time. She goes off with a threat to turn him out of doors. Peniculus, the parasite, finding nothing more to be obtained in this family, goes off to the Forum, in search of other pa-

trons. R. WARNER.

559. *esse* in *matrimonio* = *maritam degere*.

561. The parasite is afraid of Menaechmus hearing his wife's loud scolding and decamping in consequence. Hence he says 'won't you be silent?' The interrogative sentence *quin tu taces* is equivalent in purport to an imperative.

562. *manifesto*, *ἐπ'* αὐτοφώρῳ, 'in the very fact'.

565. He takes up the wreath thrown away by Menaechmus of Syracuse.—*num mentior*, 'you won't say now that I tell you a story'.

566. *vestigiis*, 'by the foot-prints'.

atque édepol cecum *ipse* óptume revórtitur:  
sed pállam non fert. MA. quíd ego nunc cum illóc  
agam? 10

PE. idéin quod semper: mále habeas. MA. sic  
céñseo.

570 PE. huc cóncedamus: éx insidiis aúcupa.

### MENAECHMVS I. MATRONA. PENICVLVS.

ME. ut hóc utimúr maxumé more móro IV 2.  
moléstoque múltum, atque utí quique súnť  
optumí maxumí, morem habént hunc: cluéntis  
sibi ómnis volúnt esse múltos: boníne an  
malí sint, id haúd quaeritánt. res magís 5  
575 quaeritúr, quam cluéntum fidés quóius modí

mss. 567. *ipse* om. mss., added by Müller Pros. p. 498; *huc* had been inserted by R. 570. *morum* mss., *moro* Lipsius. 575. *clien-*

567. *optume*, 'most opportunely'.

569. *male habere*, 'ill-treat'; the same phrase occurs Most. III 2, 20.

570. Pretty much the same expression occurs Asin. v 2, 31 *aucupemus ex insidiis clanculum quam rem gerant*.

Act IV. Sc. II. 571—587 form a canticum, i. e. a lyrical monologue in varying metres. There is great discrepancy between the editors in arranging the metres of this passage: but this observation applies alike to all the cantica in the Plautine plays. We have not even noted all these discrepancies in our critical notes.

570. *mos morus* is repeatedly found in Plautus; compare Trin. 669 *mores moros et morosos*, with our note. A similar

paronomasia appears in Poen. I 2, 166 *nori ego huius mores morosos malos*.

572. 'Precisely those who are the richest and most respected by their fellow-citizens, have this foolish custom above all the rest'.—*ut quique sunt optumí=quo quis est melior...eo magis hunc morem habet*.—We should observe that the circumstances treated in the present passage belong to Roman, and not to Greek life. This is very frequently so in Plautus.

574. *sint*, *clientes*.—We should supply the genitive *cluentum* with *res*. The only question is whether these clients are rich, not whether they are honest.

575. We should pronounce *quoismodi*: see Introd. to Aul. p. 63.

clueat. si ést pauper átque haud malús, nequam habétur: sin díves malúst, is cluéns frugi habétur. qui neque legés neque aequóm bonum usquám colunt,

10

sollícitos patrónos habént,  
 datúm denegánt, quod datúmst:  
 lítium plení, rapaces,  
 virí fraudulénti,

580 qui aut faénore aut periúriis  
 habént rem parátam. mens ést in querélis. 15  
 585 iuris ubi dicitúr dies, simúl patronis dicitur:  
 [quippe qui pro illis loquantur, quae male fecerint:]  
 aut ad populum aut in iure aut ad iudicém  
 rest.

*tium* mss. 576. *si quist* R. against the mss. 584. *querellis* R., *quo re lis* B, *in quo ire lis* C. 585. *iuris* DFZ, *uiris* the other mss. 586. 'interpretis verba esse Hermannus vidit, quamquam iam in A lecta' R. 587. *aut* at the beginning of the line is given

576. *cluere*, 'to be held in (a certain) estimation'.

577. *frugi* = *χρηστός*.

578. In *aequum bonum* we may notice the omission of the copula, so common in archaic Latin when synonymous expressions are joined together.

581. *litium pleni* = *litigiosi*.

584. 'They possess a fortune obtained by usury and perjury'. It cannot, however, be denied that in the present passage the periphrastic expression *habent rem paratam* closely approaches the sense of a simple perfect, *sibi rem paraverunt*.—According to Lachmann's rule, we ought to spell *querella*. But Brambach (Lat. Orthogr. p. 259) shows that this is at variance with the rules given by the ancient grammarians themselves. We have, therefore, restored the common spelling

*querela*.—For the expression *mens est in querelis*, 'their whole mind is devoted to their quarrels', see our note on Aul. 179. It is not strictly necessary to take *querela* here in the sense of a 'law-suit'.

585. The phrase *iuris diem dicere* does not occur elsewhere, but the technical expression *diem dicere* may be presumed to be well known.

587. *rest* = *res est*, a contraction found in a number of passages. *res* is here 'a suit'. This suit is transacted *ad populum*, in case it happens to be a *causa publica*; it is conducted *in iure*, when a *causa privata* was decided by a magistrate, i.e. commonly by the praetor; and *apud iudicem*, when a *causa privata* was pleaded before a judge delegated by the praetor or before arbitrators chosen by

sicut me hodie nimis sollicitum eluens quidam  
habuit, néque quod volui 20

agere aut quicum volui licitumst: ita me attinuit,  
ita detinuit.

590 apud aediles pro eius factis plurimisque pessumis-  
que

dixi causam: condiciones tetuli tortas, confragosas. 25  
plus minus, quam opus fuerat dicto, dixeram, ut  
eam sponsio

controversiam finiret. quid ille? quid? praedem  
dedit.

nec magis manifestum ego hominem umquam ullum  
teneri vidi:

595 omnibus male factis testes tres aderant acerrumi. 30

by all the mss., but rejected by R. *aut ad iudicem* the mss. except *A*, which has *AUT...AEDILEM*. 589. *AUQUI...MLICITUMEST A*, *agere quicum licitum est* the other mss., emended by R. 590. *aediles* inss., *aedilem* R. 591. *DETULI A*. (not the other mss.) 592. *aut plus aut minus* mss., emended by Pylades.—*erat multo dixeram controversiam* | *Ut sponsio fieret* mss., emended by R. *dixi, eam controversiam* | *ut ne sponsio differret* Vahlen, Rh. Mus. xvi 634.

the parties themselves. (This explanation was already given by Lamb.)

588. The expression is intentionally the same as in v. 579.—*nimis*, 'very'.—*quod agere volui*, *prædium*.

589. *quicum*, cum Erotio et parasito.

590. For the *aediles* see the article in the Dict. of Antiquities.

591. Observe the synzesis in *condiciones*. Menaechmus had attempted to save his client by proposing a *sponsio* with very hard and difficult conditions. But his client is so foolish and obstinate as to reject this 'sponsio', and to demand a proper law-suit. For the *sponsio* see

Dict. of Antiq.

592. *plus minus*, 'more or less'. The omission of the copula in this phrase is the rule.—*opus est dicto*: 'opus est' with the abl. of the passive participle is a very common construction in archaic language; see the instances given in my note on Ter. Andr. 490.—The sense is, 'I had said as much as I could; I had pleaded to the best of my power'.

593. *quid ille? quid* is a phrase expressing surprise and indignation at the almost incredible stupidity of his client.

594. There is a hiatus in the caesura of this line, after *hominem*.

di illum ómnes perdant: íta mi hunc optumum  
hódie corrupít diem:

meque ádeo, qui hodié forum umquam óculis in-  
spexí meis.

ubi prímum licitumst, ílico properávi abire dé  
foro. 35

iussi ádparari prándium: amíca exspectat mé,  
scio:

600 irátast credo núnc mihi: placábit palla quám dedi.  
[quam *meae* hodie uxori abstuli atque huic detuli  
Erotio.]

PE. quid aíś? MA. viro me malo mále nuptam.

PE. satin aúdis quae illic lóquitur?

MA. satis. ME. sí sapiam, hinc intro ábeam, ubi  
mihi bene sít. PE. mane: male erit pótius.

593. *illi qui* mss. *ille quid* Camerarius. 596. *mihi hunc hodie corrumpit diem* B, emended by Brix, who inserted *optimum* here, comp. note on v. 599. 597. *inspexi* mss., defended by Lübbert gramm. Stud. i p. 43 sq., *inspexim* R. 598 and 599 are given in this order after the example of Brix, but in the inverse order by the mss. and by R. 598. *est licitum* mss., *licitum est* Guyet. 599. *diem corrumpti optimum* mss. before *iussi*. 601. rejected by Vahlen, Rh. Mus. xvi 634. *meae* om. mss., added by R. *huic detuli* mss., *detuli huic* R. 603. the gap was first pointed out by Ladewig. In the following lines the original order has been considerably disarranged by the copyists. The arrangement of the mss. is indicated by the numbers placed on the right margin.

596. The metre changes, as Menaechmus is now about to talk of a new subject.—*optumum diem*, a day on which I intended to enjoy myself so very much.

597. *qui* should not be elided. —Though we should rather expect *inspexim*, Plautus appears to have used the indicative in expressions like the present; comp. Rud. iv 5, 122 *qui te di omnes perdant, qui me hodie oculis vidisti meis*, and *ibid.* 140, *sumne ego scelestus, qui illunc hodie excepi vidulum*.

598. The passive perfect li-

*citum est* was in use side by side with *licuit*. For this and analogous formations, see Kühner, Ausföhr. Gr. i p. 539.

601. This line is merely a kind of amplification of the second half of the preceding line, which is, however, sufficiently clear by itself.

602. For the pronunciation of *virō* see Introd. to Aul. p. 19.—*satin audis*, ‘do you hear distinctly enough?’

603. *bene esse alicui*, ‘to enjoy oneself’, especially in eating and drinking.—For *manē*

ME.

\* \* \* \* \*

trístis admodúmst; non mihi istuc sátis placet.

*sed cóloquar.*

58

605 dic, mea uxor, quíd tibi aegrest? PE. béllus blanditúr tibi.

62

ME. pótin ut mihi moléstus ne sis? núm te appello?

MA. aufér manum,

63

aufér hinc palpátiones. périgin tu? ME. quid tú mihi

43

trístis es? MA. te scíre oportet. PE. scít. sed dissimulát malus.

44

ME. númquis servorúm deliquit? num áncillae aut serví tibi

56

610 rêsponsant? elóquere: impune nón erit. MA. nugás agis.

57

ME. cérte familiárium aliquoi írata's? MA. nugás agis.

59

ME. núm mihi es írata saltem? MA. núnc tu non nugás agis.

60

604. *sed conloquar* is R.'s supplement; the mss. read *nugas agis* 'quod irrepsit e v. 610 sq.' (R.) 609 *servi* Gruter, *Ba servet* (i. e.

see Introd. to Aul. p. 25 sq.—In the gap which has been marked after this line, Menaechmus may be supposed to have expressed his surprise at seeing his wife and the parasite together. Ritschl supplies the following lines:—

quísnam hic loquitur? quíd ego video? meó cum parasitó simul úxor eecam ante aedis astans mñhi facit remellíginem.

604. *tristis*, 'ill-humoured, sullen'.605. *bellus* is used ironically: 'that fine husband of yours'.606. *potin ut*, 'is it possible that'.—Comp. Merc. v 2, 49 *potin ut animo sis tranquillo?* Poen. iv 2, 94 *potin ut taceas?*—*appellare*, 'to address'. She means to say, 'I have not spoken to you; why then do you address me?'—For *auffer*, see my note on Aul. 630. Menaechmus should be supposed to have laid his hand on his wife's arm or shoulder.607. *mihi* is the so-called 'dativus ethicus', signifying Menaechmus' sympathy with his wife's 'tristitia'.610. The servants 'answer back' (as English ladies would express this kind of grievance).—*nugas agis*, 'you speak nothing but nonsense'.611. The hiatus in the caesura (after *aliquoi*) is admissible.612. *es*, 'thou art', is in-

ME. nón edepol delíqui quicquam. MA. em, rúsum  
nunc nugás agis. 61

ME. quíd illuc est, uxór, negoti? MA. mén rogas?

ME. vin húnc rogem? 42

615 quíd negotist? MA. pállam. ME. pallam? quíd-  
nam pallam? PE. quíd paves? 45

ME. níl equidem paveó...nisi unum : pálla pallorem  
íncutit. 46

PE. át tu ne clam mé comessis prándium. perge  
ín virum. 47

ME. nón taces? PE. non hércle vero tácco. nutat  
né loquar. 48

ME. nón hércle ego quidem úsquam quicquam  
núto neque nictó tibi. 49

SERUEI). 613. *hem* R. against the mss. 615. *quidam pallam* B, and so R., *quidnam pallam* Brix. 617. *át ego, tu ne clam comessis* R. against the mss. *comesses* mss., emended by Bothe.

variably long in the comic writers.—*saltem* expresses the last possibility which remains after all the other questions have been negated.

613. *rusum* is a well-attested form instead of *ursum* (i. e. *re-uorsum*).

614. *vin=visne*.

615. *quidnam pallam* sc. *comemoras*.—Brix opines that the verb *pavere* should be simply understood of a certain hesitating tone of voice, and considers it impossible that any facial expression should be designated by this word. 'The two Menaechmi', he says, 'were necessarily represented by actors in masks'. But as masks were not used on the stage in the time of Plautus, we do not agree with Brix's view of this detail. Why should not unmasked actors be able to

impersonate the two Menaechmi with just as much probability? Or are the pairs of brothers in Shakspeare's 'Comedy of Errors' on our own stage performed by masked actors?

616. The words *nisi unum*, etc. are spoken aside. The jingle in *palla pallorem* cannot be successfully imitated in English.

617. *comessis=comed(e)sis=comederis*, 'I'll teach you to eat up the luncheon behind my back'.—*perge in virum*, sc. *invahi*.

618. *nutat* (Menaechmus), 'he nods to me', is addressed to the wife.

619. *nutare* means 'to nod' with the head, *nictare* 'to wink' with the eyes. Comp. the charming line of Naevius: *alii adnutat, alii adnictat, alium amat, alium tenet*.

620 PE. nīhil hoc confidēntius, qui, quāe vides, ea  
pérnegat. 51

ME. pér Iovem deosque ómnis adiuro, úxor,—satin  
hoc ést tibi?—

mé isti non nutásse. PE. credit iám tibi de isto:  
illúc redi.

ME. quó ego redeam? PE. ad phrygionem equi-  
dem cénseo. i, pallám refer.

ME. quāe istaec pallast? PE. táceo iam: quando  
híc rem non meminít suam. 55

625 MA. clánculum te istaec flagitia fácere censebás  
potis? 41

né illam ecastor faénerato ábstulisti. sic datur. 40

PE. sic datur. properáto apsentē mé comesse prán-  
dium: 64

620. *confidentius* R. against the mss. 622. *mei si non* mss., emended by Pylades. *isto* Bothe, *istis* mss. 623. *egredeam* Ba, *ego redeam* Bb, *redeam* alone R. *equidem ad phrygionem* mss., R., transposed by Brix and Müller Pros. p. 630.—*i* Gruter, *et* mss. (i.e. EI, and so Brix). 624. *hic* Camerarius, *hec* mss. 625. *potesse* mss., *potis* Lindemann, R. 626. In order to avoid the hiatus in the caesura, R. inserted *mi* (proposed by Fleckeisen), but subsequently

620. *hoc*, sc. homine; 'it's impossible to find a creature with more assurance than this fellow'. *confidens* is often used in a bad sense.

621. *deos* should be pronounced as a monosyllable, by way of synizesis.

622. The parasite ironically assures Menaechmus that his wife believes him on this point—which is quite irrelevant and had therefore been all the more emphasized by Menaechmus, who desired to make a diversion from the main point of inquiry.

623. *redeam* is used in its metaphorical sense ('to return' to the main subject from a digression); the parasite however interprets it in its natural sense

in saying 'you had better go back to the embroiderer's in order to fetch the robe back'.—The copula *et* is usually omitted between *i* and another imperative.

624. *istaec*, de qua tu loqueris.

625. *potis esse* = *potesse*, which is actually here substituted in the mss., though it corrupts the metre.—Observe the alliteration in *flagitia facere*.

626. *ne* 'indeed' (used before a pronoun).—*faenerato* 'with interest': comp. Asin. v 2, 52 *ne ille ecastor faenerato funditat*.—For the phrase *sic datur* see our note on v. 473.

627. In *properato comesse* we should notice the perfect infinitive.



póst ante aedis cúm corona mé derideto ébrius. 65  
ME. néque edepol ego prándi neque hodie húc  
intro tetulí pedem.

630 PE. tú negas? ME. nego hércle vero. PE. níhil  
hoc homine audácíus.

nón ego te modo híc ante aedis cúm corona flórea  
vídi astare, quóm negabas míhi esse sanum sínciput,  
ét negabas mé novisse, pégrinum aibas ésse  
te? 70

ME. quín ut dudum dévorti abs te, rédeo nunc  
demúm domum.

635 PE. nóvi ego te. non míhi censebas ésse, qui te  
ulcíscherer:

ómnia hércle uxóri dixi. ME. quíd dixisti? PE.  
néscio.

eámpse roga. ME. quid hóc est, uxor? quídnam  
hic narravít tibi?

quíd id est? quid tacés? quín dicis quíd sit? MA.  
quasi tu néscias. 75

né ego ecastor múlier misera. ME. quíd tu mi-  
sera's? mi éxpedi. 50

(N. Pl. Exc. 1 p. 75) preferred *generatod.* 628. *coronam deri deto Ba*, emended by *Bb* and Camerarius. 630. *tun R.* with the mss., corrected by Brix, who compares v. 822.—*audaciust R.* against the mss. 633. *aibas Bothe*, *aiebas* (or *alebas*) the mss. 637. *eam plus*

tive instead of the present. This is very common with *velle*, but rare with other verbs. See Holtze Synt. II p. 80, whose observations, are, however, somewhat superficial.

630. *tu negas* 'do you actually deny it?'—For the second half of the line comp. above v. 620.

633. In prose we should have to add *te* to the infinitive dependent on *negabas*. In the somewhat negligent style of the comic writers the subject of an

infinitive sentence is frequently omitted, and especially in those cases in which the subject is easily understood.

634. *ut* is used in a temporal sense = *postquam*.

635. You thought meanly of me, as if I could not devise some means of revenging myself upon you. (*qui* is the ablative = *qua re* or *ratione*.)

637. For *rogā* see Introd. to Aul. p. 24.

639. As Brix observes, the omission of *sum* is anything but

640 MA. mé rogas? ME. pol haúd rogem te, sí sciam.

PE. o hominém malum:

77

út dissimulat. nón potes celáre: rem novít probe:  
ómnia hercle ego édictavi. ME. quid id est? MA.

quando níl pudet

néque vis tua volúntate ipse prófiteri, audi átque  
ades.

80

ét quid tristis *sim* ét quid hic mihi díxerit, faxó  
scias.

645 pálla mihist domó surrupta. ME. pálla surruptást  
mihi?

*Ba, campse R.* See L. Müller, de re metr. p. 304. 639. *qui* mss., *quid* Brix, whose note we have reproduced.—After this line the mss. place v. 645, which was first removed to its present place by Acidalius. 641. *novit* Acidalius, *novi* mss. 643. *atque húc ades* R. against the mss. See the note on the prosody of *o* in *profiteri*. 644. *sim* om. mss., added by Lambinus (whom R. follows). 646.

scarcely in exclamations, in which a pronoun is used. He quotes Stich. i 2, 25 (according to the reading of the palimpsest), Amph. prol. 56, in 3, 9. Merc. v 2, 79. Ter. Hec. iv 1, 49.—*quid* has been restored by Brix in accordance with the constant usage of Plautus. He compares v. 644, 779, 811 in the present play; Cas. in 5, 11 *quid timida es?* Men. 615 *quid paces?* Cist. i 1, 56 *quid te tam abhorret hilaritudo?* Rud. ii 3, 66 *id misera maesta est.* Stich. i 1, 34 *an id doles?* Pers. ii 1, 9 *id tuos scatet animus.* Epid. ii 2, 8 *id ego excrucior.* Mil. gl. iv 2, 76 *quid illam miseram animi excrucias?*

641. *novit*, uxor tua.

642. *edictare* is used by Plautus in three passages in the sense of a simple *edicare*. It appears, however, to be confined to archaic Latin.

643. *tua* (monosyllabic by

way of synizesis) *voluntate* = *tua sponte*.—*prófiteri* is read here and (perhaps) Capt. 480, but Terence has *prófiteri* Eun. prol. 3. Both Plautus and Terence have *prótervos* (Amph. 837. Bacch. 612. Hec. 503), while later poets use the first syllable short. In the same way Plautus and Terence have *prólogus* in spite of the Greek *πρόλογος*. So also *própolá* and *própinare* alongside of *προπώλης* and *προπίνειν*: Juvenal and Martial, however, have *própio*. See my note on Ter. Andr. prol. 5. Ritschl, Neue Plautinische Exc. i p. 54.—*ades* 'be attentive': comp. Ter. Andr. prol. 24. Phorm. prol. 30. Brix aptly compares Merc. in 3, 7 *prius hoc auscultá atque ades*.

645. 'Dixerat Menaechmi uxor Pallast mihi domo surrupta: Menaechmus uxorem illudens et omni ratione furtum

PE. viden ut te sceléstus captat? huic surruptast,  
nón tibi:

nám profecto tíbi surrupta si ésset, salva núnc foret.

ME. níl mihi tecumst. séd tu quid ais? MA. pálla,  
inquam, periit domo. 83

ME. quis eam surrupuít? MA. pol istuc ille scit  
qui illam ápstulit.

650 ME. quis is homost? MA. Menaéchmus quidam.  
ME. édepol factum néquiter.

quis is Menaechmust? MA. tú istic, inquam. ME.  
égone? MA. tu. ME. quis árguit?

MA. égomet. PE. et ego: atque huic amicae dé-  
tulisti Erótio.

ME. égon dedi? PE. tu, tú istic, inquam. vín ad-  
ferri nóctuam, 90

quaé tu tu usque dícat tibi? nam nós iam defessí  
sumus.

655 ME. pér Iovem deosque ómnis adiuro, úxor,—satin  
hoc ést tibi?—

*vident* (or *viden*) *ut* mss., emended by Lambinus; *viden ted ut* R. *capiat* mss., emended by Camerarius. 647. *nunc* Camerarius, *non*

a se factum infitiamur studens, denique quid uxor dicat se intellegere dissimulans, uxoris verba iterans, quaerit ab uxore, an palla sibi surrepta'. LAMB. Compare also our note on Aul. 627.

646. *captare* 'try to catch some one' by ambiguous expressions. Compare the adj. *captiosus*.—*huic*, uxori tuae.

647. 'If the cloak had been snatched out of your hands, it would be safe now'.

648. *níl mihi tecumst* (sc. *rei* or *negoti*) 'I have no business with you'. These words are of course addressed to the parasite, while those which fol-

low are spoken to the wife.

650. Brix's correction *is* (instead of *hic* given by the mss.) is supported by the analogous passages Curc. iv 4, 25. v 2, 52. —*edepol factum nequiter* should be considered as a kind of exclamation, whence also the omission of the copula *est*.

651. The hiatus after *inquam* is justified by the change of speakers and the caesura.—*arguit* is the present, not the perf.

652. *huic amicae* 'to your mistress here', *huic* being interpreted by a gesture.

655. For the pronunciation of *deosque* comp. v. 621 above.

nón dedisse. PE. immo hércle vero nós, non falsum dicere.

ME. séd ego illam non cóndonavi, séd sic utendám dedi.

MA. équidem ecastor tuám nec chlamydem dó foras nec pállium 95

quoíquam utendum. múlierem aequomst véstimentum múliebre

660 dáre foras, virúm virile. quín refers pallám domum?

ME. égo faxo referétur. MA. ex re túa, ut opinor, féceris:

nám domum numquam *hódie* intro ibis, nísi feres pallám simul.

eó domum. PE. quid míhi futurumst, quí tibi hanc operám dedi? 100

MA. ópera reddetúr, quando quid tíbi erit surruptúm domo.

665 PE. íd quidem edepol núnquam erit: nam níhil est, quod perdám, domi.

mss. 650. *is* Brix, *hic* mss. R. 659. *utundum* R. against the mss. 662. *hodie* om. mss., added by Fleckeisen and R., though the latter subsequently preferred *introd*, in order to avoid the hiatus.

656. In prose: *me non dedisse*. Analogously we should supply a second *nos* in the infinitive sentence in *Peniculus* answer.

657. *condonare* 'to make a present for good'.—*sic* 'cum gestu aliquo pronuntiandum' (*Lamb.*), i.e. with a gesture expressing a certain carelessness. We should suppose that Menæchmus cannot at once hit upon the appropriate expression, and *sic* fills up a pause during which he hesitates.—*utendam dare* 'to lend', *utendam rogare* 'to borrow'. See note on Aul. 96.

658. *foras dare* 'to put out' = 'to lend out of the house'.

660. *quín refers* = *refer*.

661. *ex re tua* 'to your advantage', i.e. 'I would advise you to do so'.

663. The words *quid mihi futurumst* are justly explained by Lambinus: 'quid ~~mihi~~ pretii aut mercedis persolvetur, qui tibi viri tui furtum indicavi'. The sense of the phrase would be considerably altered by introducing the ablative *me* instead of the dative: comp. our note on Trin. 157.

quá virum qua uxórem di vos pérđant. properabo  
ad forum :

nam éx hac familiá me plane éxéidisse intéllego.

ME. mále mi uxor sesé fecisse cénset, quom exclusit  
foras :

quási non habeam, quo íntro mittar, álium meliorem  
locum.

670 sí tibi displiceó, patiundum : at plácuerdo huic Erótio,  
quae me non exclúdet ab se, séd apud se occludét  
domi.

núnc ibo : orabo út mihi pallam réddat, quam dudúm  
dedi.

áliam illi redimám meliorem. heus, écquis hic est  
iáunitor ?

áperite atque Erótium aliquis évocate ante óstium.

666. *cum viro cum uxore* mss., emended by Fleckeisen. *quom virum  
tum uxorem* R. 670. *patiundumst* (without *ac*) R. against the mss.

666. For *qua*—*qua* compare Trin. 1044. Further instances from Plautus (Mil. gl. iv 3, 20. iv 9, 15. Asin. i 1, 83) and other authors (Cicero, Pliny etc.) are given by Pareus Lex. Pl. p. 381, and Lex. Crit. p. 1099.

667. The hiatus after *plane* may be justified by the caesura.

668. *excludere* (ἀποκλείειν) was the technical term of a mistress refusing admittance to her lover. See our note on Ter. Andr. 386.

670. *tibi=uxori*. The first part of the sentence is pronounced with a gesture towards Menaechmus' own house, into which his wife has meanwhile retreated.—*patiundum* implies

a certain ironical resignation on Menaechmus' part. He says 'I must just bear it', meaning that after all it is not so difficult to bear.—*placuerdo* instead of *placbo*.

671. Erotium will be rather afraid of losing Menaechmus, who is such a good—customer.

674. Comp. Ter. Ad. 634 *aperite aliquis actutum ostium* with our note. In these passages we should consider *aliquis* as an additional insertion by way of parenthesis, as if it were 'call her out—some one of you—to the door'.—We need not ask, why does not Menaechmus go into the house at once? The stage arrangements obliged the poet to let all events take place in the street.

## EROTIVM. MENAECHEMVS I.

675 ER. quis hic me quaerit? ME. sibi inimicus magis  
quist quam aetati tuae. IV 3.

ER. mí Menaechme, cúr ante aedis ástas? sequere  
intró. ME. mane.

scím quid est, quod ego ád te venio? ER. scío, ut  
tibi ex me sít volup.

ME. ímmo edepol pallam illam, amabo té, quam tibi  
dudúm dedi,

míhi eam redde: uxór rescivit rem ómnem, ut fac-  
tumst, órdine. 5

680 égo tibi redimám bis tanto plúris pallam, quám  
voles.

675. *me hic* R. against the mss.—*quist* om. mss., added by R.  
677. *tibi ex me ut* R. against the mss.—*voluptas* mss., emended by  
Pylades. 680. *quam* mss. R., *quom* Brix. 681. *ferres* mss., de-

Act IV., Sc. III. 675. *aetas* (= *aeritas*) is often used in the mere sense of life; hence *aetas tua* is an emphatic expression instead of *tu*. Compare Capt. iv 2, 105 *vae aetati* (other reading *vitae*) *tuae*; the same phrase recurs Stich. iv 2, 14. So also Rud. ii 3, 44 *vae capiti atque aetati tuae*. In Pseud. i 1, 109 *in te nunc omnes spes sunt aetati meae* the sense is clearly represented by a simple *mihi*. So also Bacch. ii 3, 121 *hic nostra agetur aetas in malaeum modum* 'we shall lead a life full of pleasures'. (Pareus, Lex. Crit. p. 56, who quotes from Propertius i 2, *hic tu semper eris nostrae gratissima vitae = mihi*).

677. *quod* = *propter quod*, very common in Plautus. (Pareus, Lex. Pl. p. 595.)—*volup* appears in fifteen passages in Plautus; it is an earlier and

more primitive form instead of the derivative *volup-tas*, which is exclusively employed in classical Latin. See Ritschl, Opusc. ii 450—452. For the connexion between this word and the Greek *ἐλπ-ω* (= *ἐέλπω*, comp. *ἐ-ολπ-α*) see G. Curtius, Etymol. p. 264 (fourth edition).

679. *ordine, ut factumst*: comp. Ter. Eun. 970 *tu isti narra omne ordine, ut factum siet*. Other instances (Capt. ii 3, 17. Pseud. v 2, 15. Rud. iv 4, 111, &c.) are given by Pareus, Lex. Pl. p. 322. The construction *rem ut factumst* is somewhat negligent (instead of *factast*): see our note on Aul. 763.

680. *quam voles* = *quamcunque voles*. There is not the slightest ground for Brix's reading *quom*. Menaechmus means to say 'I will buy any robe you please'—i.e. you may choose it, quite to suit your own fancy. -

ER. tibi dedi equidem illam, ad phrygionem ut deferres, pauló prius,  
ét illud spinter, út ad aurificem férres, ut fierét novom.

ME. míhi tu ut dederis pállam et spinter? númquam factum réperies.

nam égo quidem postquam illam dudum tibi dedi atque abii ad forum, 10

685 núnc redeo, nunc té postillac vídeo. ER. video, quám rem agis:

quae commisi, ut mé defrudes, ad eam rem adfectás viam.

ME. néque edepol te défrudandi caúsa posco: quín tibi

díco uxorem réscivisse. ER. néc te ultro oravi út dares:

túte ultro ad me détulisti, dédisti eam donó mihi: 15

*ferres* Fleckeisen. *dedi equidem illam, ad phrygionem ut ferres, tibi pauló prius* R. 683. *mihi ut tu B, mihi tu ut* the other mss., and so R.—*repereris* R. (but it ought to be *reppereris*, which would ruin the metre), *releceris B., reperies* Priscian, who quotes this line v p. 646. 686. *quae* Bothe, *quia* mss. 689. *dono mihi dedisti*

*tantum* should be almost considered as a noun; *bis tanto pluris palla* means 'a robe twice as dear as the other'.

682. *ut fieret novom* = *ut renovaretur*.

683. The question with *ut* expresses surprise at a very extravagant or false assertion. See the examples collected by Holtze, *Synt.* II p. 165.—As Brix observes, the same termination of a line as here (*numquam factum reperies*) occurs *Poen.* III 5, 17.

685. *postillac* 'since that time', a well-attested Plautine form instead of *postilla*. See Ritschl, *Opuse.* II 270, and compare *posthac*.—*video quam*

*rem agis* 'I see what you are driving at'; comp. *Aul.* 566 *scio quam rem agat: ut me deponat vino, eam adfectat viam*, where see our note.

686. *defrudare* is a well-attested form instead of *defraudare*. Comp. the adverb *frustra* = *frust(e)ra*, from *frus* = *fraus*.—The construction is *ad eam rem viam adfectas* (= *eo tendis*) *ut me (eis) defrudes quae (tibi) commisi*.

688. *Erotium* intentionally commences her reply with the same *nec* as *Menaechmus*, as it were to parody his words.

689. For *dédisti* see *Introd.* to *Aul.* p. 56.

- 690 eandem nunc repóscis. patiar: tibi habeto, aufer:  
útere  
vel tu, vel tua úxor, vel etiam ín loculos compíngite.  
tu húc post hunc diém pedem intro nón feres, ne  
frústra sis:  
quándo tu me béne merentem tibi habes despiciátui.  
nisi feres argéntum, frustra's: mé ductare nón potes. 20  
695 áliam posthac ínvenito, quám habeas frustrátui.  
ME. nímis iracunde hércle tandem. heús tu, tibi  
dicó, mane.  
rédi. etiamne astás? etiam audes meá revorti grátia?  
ábiit intro, occlúsit aedis. núnc ego sum exclusís-  
sumus:

*cam* R. against the mss. 690. *habe* mss., *habeto* R. 691. *oculos* mss., *loculos* Balbach. 692. *diém, ne frustra sis, pedem intro non feres* R. against the mss. The ms. reading has been justly defended by Brix. 694. *frustra me ductare* mss., emended by R. 697. *rediet iamne astes etiam* B, emended by Acidalius, *redi. etiam*

690. *patiar* is pretty much the same as Menaechmus' own *patiundum* v. 670. Erotium means to say that it is not in her power to resist the injury she imagines herself to suffer at Menaechmus' hands, but that she will not forget it for all that.

691. Comp. Hor. Ep. ii 1, 175 *in loculos demittere gestit*.

692. The final *a* in *frustra* (though of ablative origin) is always short in Plautus, but retains its legitimate quantity in other authors.—*frustra esse* often = *decipi*; *frustra habere* (aliquem) = *decipere, frustrari*. Numerous instances are given by Pareus, Lex. Crit. p. 506.

693. *despiciatui habere* = *despectam habere*, 'hold in contempt'; not a Ciceronian phrase. Compare *frustratui habere* v. 695.

694. *ductare* = *circumvenire*; comp. *ductare dolis* Capt. iii 4, 109; 5, 67. Erotium insinuates that Menaechmus intended to swindle her out of the entertainment without paying or leaving her any other equivalent. The next time he comes she will grant him all such things only for ready money.

695. The hiatus in *quám habe* is legitimate; see Introd. to Aul. p. 68.—With these words Erotium goes into her house.

697. *etiamne astas*, 'won't you stand still yet a minute?'—For *audere* see note on Aul. 46. Trin. 244.—*mea gratia*, 'for my sake'.

698. The superlative *exclusissimus* seems to occur only here and is, of course, merely a comical formation inadmissible in a serious prose-style. See the collection of analogous form-



néque domi neque ápuđ amícam míhi íam quídkuam  
crédítur. 25

700 íbo et consułam hánc rem amícos, quíd faciundum  
cénséant.

### MENAECHMVS II. MATRONA.

ME. nimis stúlte dudum féci, quom marsúppium V I.  
Messénioni cum árgento conerédidi.  
innérsit aliquo sése credo in gáneum.

MA. provísam, quam mox vír meus redeát domum.  
705 sed éccum video: sálva sum, pallám refert. 5

ME. demírer, ubi nunc ámbulet Messénio.

MA. adíbo atque homínem accípiam quíbus dictís  
meret.

non té pudet prodíre in conspectúm meum,  
homínis flagítium, cum ístoc ornatú? ME. quíd est?

710 quae té res agitat, múlíer? MA. etíamne, ínpudens, 10

*astas? etíamne audes R. 707. aeret Ba and the other mss., meret Nonius (maeret Bb). 709. flagítium homínis mss. (comp. v. 489), transposed by the present Editor. 710. res te agitat mss., res ted*

ations in Kühner's *Ausführl. Gr.* 1 p. 363.

700. Menaechmus is at the end of his wits, and therefore determines to lay the whole business before his friends and be advised by them. This is, of course, a contrivance to clear the stage for the other Menaechmus.

ACT V. Sc. I. Menaechmus of Syracuse returns with the robe he had received from Erotium. The wife of his twin-brother joins him and mistakes him for her husband whom she fancies to have come back with the robe he had stolen from her. This he denies, and declares that he does not know her. She considers this as the greatest

insult of all, and goes to call her father.

702. The molossus *cum árgento* may be defended by analogous instances in Plautus.

704. *provisam*, 'I'll come out to see'.—*quam mox*, 'how soon' = 'if he does not soon'.

706. *ambulare* is used of strolling about in the streets.

707. 'I'll give (bid) him welcome with such words as he deserves'. Comp. also Aul. 622.

709. For the expression *homínis flagítium* compare note on v. 489.

710. Comp. Aul. 623 *quae te mala crux agitat*. 634 *laruae hunc atque intemperiae insaniaeque agitant senem*. The same

muttīre verbum unum aúdes aut mecúm loqui?

ME. quid tándem admisi in me, út loqui non aúdeam?

MA. rogás me? o hominis ímpudentem audáciam.

ME. non tú scis, mulier, Hécubam quaproptér canem

715 Graii és-e praedicábant? MA. non equidém scio. 15

ME. quia idém faciebat Hécuba, quod tu núnc facis.

omnia mala ingerébat, quemquem aspéxerat:

itaque ádeo iure coépta appellaríst canes.

MA. non égo istaec *tua* flagítia possum pérpeti:

720 nam méd aetatem víduam *hic* esse mávelim, 20

*agitat* R., *te res* Brix. 713. o om. mss., added by Pylades. *hem* R. 719. *tua* om. mss., added by R. It would also be possible to write *non istaec ego flagitio*, as Pylades did. 720. *meum med* R. against

phrase as here occurs Curc. i 1, 92 *quae te res agitant?* Merc. i 2, 24 *quae te res malae agitant?* The metaphorical use of this word will be understood by comparing Cic. Leg. i 14, 42 *eos agitant insectanturque Furiae, non ardentibus tacēdis, sicut in fabulis, sed angore conscientiae fraudisque cruciati.*

713. Comp. Ter. Haut. 313, where the very same words are used as an indignant exclamation.

714. *non*=*nonne* (which is not used by Pl.).—*Hecubam putant propter animi acerbitatem quandam et rabiem fingi in canem esse conversam.* Cic. Tusc. iii 26, 65 (quoted by Lamb.).

715. *Graii*=οἱ ἀρχαῖοι ἐκείνοι *Ἕλληνες*, with a certain admixture of reverence and admiration; *Graeculus* is a contemptuous appellation (comp. Juvenal's *Graeculus esuriens in caelum, iusseris, ibit*); *Gracus* is an indifferent and merely geographical term.

717. For *omnia* see the in-

stances collected in our note on Aul. 137.—*ingerere mala*, 'to heap abuse' on some one: comp. Bacch. iv 8, 34 *ut tibi mala multa ingeram.* Pseud. i 3, 135 *inger ei mala multa.* Asin. v 2, 77 *dicta in me ingerebas.*—*quemquem*=*quemcunque* is not at all scarce. In such a phrase as the present, Plautus might also say *ut quemque aspexerat.*

718. *canes* is the archaic form of the nominative (compare *volpes, feles*): see our note on Trin. 170.

720. *aetatem*, 'my whole life, as long as I live': comp. Eun. 734, Haut. 716, Hec. 747 with our notes; in Plautus this accusative, which is used quite adverbially, occurs Asin. i 1, 6; ii 2, 8, 18; Amph. iv 2, 3; Curc. iv 3, 22; Poen. iii 3, 23; Pseud. i 5, 100. Pareus (from whom we derive these passages, Lex. Pl. p. 20) justly explains *aetatem* by the Greek διὰ βίου.—*vidua* may also be used of a wife divorced from her husband, see note on v. 113.

quam istaéc flagitia túa pati, quae tú facis.

ME. quid id ád me, tu te núptam possis pérpeti,  
an sís abitura a tuó viro? an mos híc itast,  
peregríno ut adveniénti narrent fábulas?

725 MA. quas fábulas? non, ínquam, patiar praéterhac, 25  
quin vídua vivam, quám tuos mores pérferam.

ME. meá quidem hercle caúsa vídua vívito  
vel úsque dum regnum óptinebit Iúppiter.

MA. ne istúc mecastor iám patrem accersám meum 34

730 atque eí narrabo túa flagitia quaé facis. 35

i, Décio, quaere meúm patrem, tecúm simul 36

ut véniat ad me: ita rém *natam* esse dícito. 37

the mss. *hic* om. mss., added by Brix. 721. rejected by R., who says 'haud dubie confictus e v. 719. 730. 733.' 722. *tun* R. after

Bothe, *tu* mss. 723. *annos ita est hoc* B, emended by Bothe. 726. *tuos* mss., *istos* R. most arbitrarily. 729—742. The ms. order of these lines is indicated by the numbers placed in the right margin. The present arrangement is due to Ladewig and Fleckeisen. 731. *ci B* (retained by Brix), *i* Camerarius, R. 732. *natám* om. mss.,

721. It is quite conformable to the habit of excited speakers to repeat an assertion they have just made in nearly the same terms.

722. *quid id ad me*, sc. *attinet*, 'what's that to me?' Comp. Poen. v 2, 61 *quid istuc ad me?* Pers. iv 3, 27 *hoc quid ad me?*

724. *fabulae*, 'gossip'.

726. *quam* should be conceived dependent on a *potius* which is to be supplied in the preceding words. This ellipsis is not unexampled in Plautus: see Pareus, Lex. Pl. p. 515 (s.v. *potius*), though some of the instances quoted by him admit of a different explanation.—The words *non patiar quin* mean 'I shall not bear it any longer so as not to', *quin* being depend-

ent on the verb with the negation, which is in its general sense equivalent to *nemo me impedire poterit quin* (*potius*) *vivam* etc.—*tuos mores perferam*, 'put up any longer with your behaviour'.

727. *mea causa*, 'as far as I am concerned', comp. below, v. 1029.

728. *vel usque dum*, 'even as long as'. 'Vel eo usque dum regnabit Iuppiter, hoc est aeternum'. LAMB.

729. *istuc* = *propter istuc*, *quod tu dicis*.

731. *quaere* means 'find' or 'look up my father', the sentence with *ut* being dependent on the notion of 'asking' which is merely implied and not distinctly expressed. Brix compares an analogous passage in

- iam ego áperiam istacc túa flagitia. ME. sánan es? 38  
 quac meá flagitia? MA. pállas atque aurúm meum 39  
 735 domó suppilas tú tuac uxori ét tuac 40  
 degéris amicae. sátin haec recte fábulor? 41  
 ME. heu, hércle, mulier, múltum et audax ét mala 's. 31  
 tum tibi surruptam dicere audes, quám mihi 32  
 dedit ália mulier, út concinnandám darem? 33  
 740 MA. haud míhi negabas dúdum surrupúisse te: 29  
 nunc eándem ante oculos áttines? non té pudet? 30  
 ME. quaeso hércle, mulier, sí scis, monstra quód 42  
 bibam,  
 tuám qui possim pérpeti petulántiam.  
 quem tú *med* hominem esse árbitrere, néscio:

added by R. 734. *pallam* mss., emended by Vahlen Rh. Mus. xvi 635 (comp. v. 803). *pallam atque aurum quom meum* R. 735. *tu* om. mss., added by Müller Pros. p. 532. *clam* had been added by R. 738. *dicere hanc* R. after Bothe, but *hanc* is not in the mss. 740. *haud* (or *haut*) R., at mss. 744. *med* om. mss., added by R. *esse* om. mss., added by Camerarius, but placed here by R.—

the Mercator iv 4, 47 where Dorippa sends for her father: *Syra, i, rogato meum patrem verbis meis, ut veniat ad me iam simul tecum huc.*

732. *res ita nata est* = οὗτω πέρφκε τὸ πρᾶγμα. Pareus (Lex. Pl. p. 287) quotes Baech. ii 2, 40 *ut rem natam esse intellego* and Cas. ii 5, 35, where the same phrase occurs as here. Hence also the phrase *ere nata*, 'according to the state of things' Ter. Ad. 295.

734. Menaechnus' wife exaggerates her husband's ill-deeds in using the plural *pallas*. This little artifice is very true to nature.

736. For the accentuation of *degéris* comp. note on v. 717. The verb is used in the same

sense as *deferre* in other places. —*recte* = *vere*.

737. *multum* should be understood as an adverb. Menaechnus thinks that all the woman says to him is merely a pretence by which she hopes to get the robe from him.

740. *dudum*, 'not long since'. She alludes to v. 657 sq.

741. *ante oculos attines*, 'you hold it up before my very eyes'.

742. 'Monstra seu doce quod medicamentum bibam, quo tuam maledicentiam perferre possim. tralatio seu potius allegoria a medicis et pharmacopolis qui dant medicamenta quaedam quibus quis epotis aut venenum impune sumere potest aut iam sumptum tolerare atque adeo superare'. LAMB.

745 ego té simitu nóvi cum Portháone.

45

MA. si mé derides, át pol illum nón potes,  
patrém meum, qui huc ádvenit. quin réspicis?  
novístin tu illum? ME. nóvi cum Calchá simul:  
eodém die illum vídi, quo te ante húnct diem.

750 MA. negás novisse mé? negas patrém meum?

50

ME. idem hérele dicain, sí avom vis addúcere.

MA. ecástor pariter hóc atque alias rés soles.

## SENEX. MATRONA. MENAECHEMVS II.

SE. ut aétas meást atque ut hóc usus fáctost, V 2.

*arbitrere* Luchs Hermes vi 266, *arbitrare* mss. 745. *si me tu B*, *simitu* Camerarius.—*Parthaone* R. after Camerarius, *porthaone* mss. 748. *Calcha* Priscian vi p. 702, *calchantes* Ba. 754. *pro-*

745. *simitu* is a Plantine word instead of *simul*: see our note on Trin. 223. *simitu cum Porthaone nóvi* means 'I know you as well as Porthaon', i.e. I know neither one nor the other. The reading of the mss. *Porthaon* has been defended by Bergk, who supplies a reference to Polyænus vi 1, 6, where it is stated of Meriones: Μη-ρίωνης δέ, ἐπειδὴ τις ἤγγειλεν αὐτῷ πεποροθῆσθαι τὴν οἰκίαν, δεξάμενος τὸ οἰώνισμα ὄνομα ἔθετο τῷ παιδίῳ (a son who had just been born to him) Πορθάονα. Porthaon was the legendary father of Oeneus, king of Aetolia.

746. *at* is very emphatic at the head of the apodosis. In prose we might also use *tamen* or *attamen*.

747. *advenit* is the present, not the perfect.—*quin respicis*, 'won't you look round' to see the old man.

748. Menaechmus returns an answer in the same style as v. 745. *Calcha* is a heteroclitic ablative instead of *Calchante*,

see Bücheler, Lat. Decl. p. 6.

749. *eodém* should be pronounced in two syllables, by way of synizesis.

750. This line is divided into two halves by the caesura falling after the third foot. This is highly effective in rendering the excited and angry speech of the infuriated woman.

751. In *si avom* the hiatus is legitimate.—*vis* is somewhat strange instead of *velis* or *volueris*.

752. *hoc*, sc. *facis*: 'you behave in this affair just as you are in the habit of doing in other matters', i.e. always impudently.

ACT V., SC. II. The old man first recites a short canticum highly characteristic of his mind and manners. The metre is so well adapted to the situation that we almost fancy that we see the feeble old man tottering along as he pronounces each line.

753. *ut aetas meast* 'as well as my age shall permit me'.—

- gradúm proferám, progredírí properábo.  
 755 sed íd quam mihí facile síť, haud sum fálsus.  
 nam pérniciťas deserít: consítus sum  
 senéctute: onústum geró corpus: víres 5  
 relíquere. ut aétas mala mérs est mala térgo!  
 nam rés plurumás pessumás, quom advenít, fert,  
 760 quas si híc autumem ómnis, nimís longus sérmost.  
 sed haéc res mihí ín pectore ét corde cúraest,

*gredi* mss., emended by Bothe. 755. *mihi facile siet* Bothe, *facile sit mihi* mss., *mihi non sit facile* R. 758. *mala est mer...mala ergost* Ba, *mala est mers mala est ergo* Nonius, *mala merx mala est tergo* Turnebus, Gruter, *malást merces tergo* R. We have followed Brix. 759. *fert* Ba, R., *affert* Bb and the other mss., and so Brix. 760. *si iam* R., *nunc si* Fleckeisen, *si hic* the present

The construction of *usus est* is the same as *opus est*; compare Ter. Hee. 327 with our note. So also Cist. i 2, 10 *tacere nequeo misera quod tacito usus est*. Amph. i 3, 7 *citius quod non factost usus fit quam quod factost opus*. Rud. ii 3, 67 *iam istoc magis usus factost*. From these passages it appears that *hoc* may here be considered both as an ablative and as a nominative.

754. For *progrediri* comp. *congregari* Aul. 246. See also Kühner, Ausf. Gr. i p. 559.

755. *quam* 'how little'.—*haud sum falsus* = *non me fallit*.

756. The expression *consitus sum senectute* seems to occur only here: Turnebus aptly compares Ter. Eun. ii 2, 5 *pannis annisque obsitus*. Verg. Aen. viii 307 *ibat rex obsitus aëro*.

757. Compare the analogous passage in the Mercator iv 1, 5 sq. where an old woman who is told to walk faster (*quin is ocius*) replies: *nequeo mecastor*:

*tantum hoc onerist quod fero*. Dorippa then asks her: *quid oneris?* Syra: *annos octoginta et quattuor*.

758. *mers* is a Plautine form of the nom. instead of *merx*: see Ritschl's instructive disquisition in his Opusc. ii 652 sqq. 777. The expression *merx mala* ('a bad piece of work') was also used of worthless persons (Cist. iv 2, 32. Pers. ii 2, 56. Pseud. iv 1, 44. Truc. ii 4, 55): see Pareus, Lex. Pl. p. 271.

759. Observe the omission of the copula *atque*, which may be due to the fact that *mala res* expresses only the one notion of 'misery'. In Greek we should certainly have to say *πολλὰ καὶ κακὰ πράγματα*.

760. *autumare* often means 'to recount'.—We should expect *sermo sit*. But *sermost* = *sermo est*.

761. *in pectore et corde*, *κατὰ φρένα καὶ κατὰ θυμόν*. Nearly the same phrase occurs Merc. iii 4, 3 (*in pectore atque in corde*).

- quidnam hóc sit negóti, quod filia sic 10  
repén-te expetít med, ut ád scse irem.  
néc quid id sit mihi cértius facit,  
quód velit, quod méd accersat.  
verúm propemodúm iam sció, quid siét rei :  
765 credó cum viró litigiúm natum esse áliquod. 15  
ita ístaec solént, quae virós subservíre  
sibí postulánt, dote frétae, feróces.  
et illi quoque haúd abstinént saepe cúlpa.  
verúmst modus tamén, quoad pati úxorem opórtet,  
770 nec pól filia úmquam patrem áccersit ád se, 20  
nisi aút quid commísit vir aút iurgi est caúsa.  
sed íd quicquid ést, iam sciam. átque eccam eámpse

Editor. The mss. have only *si*. 762 sq. are given according to the metrical arrangement of the mss. R. reads as follows:—

quidnam hóc sit negoti, quod filia repén-te expetít me,  
ad se ut írem,  
nec quíd sit, mihi certíus prius facit, quod velit quodve  
accérsat.

762. *med* Brix, *me* mss. 763. *quod* R., *quid* mss. (twice).—*me*

mss., *med* Brix. 771. *commisi*<sup>s</sup> B, *commissumst* R., *vir* added by Brix. (*nisi aut quíd vir commísit aut iurgist causa* Seyffert Phil. xxix p. 395). 772. *quicquid id est* mss., transposed by Bothe.

762. The metrical arrangement of this passage is, of course, anything but certain. As the text stands, we should consider the nom. -a in *filia* to be long. For this prosody comp. our *Introd.* to *Aul.* p. 12. —*sic repente* 'so quite of a sudden'.

763. *med* is an instance of prolepsis or anticipation of the subject of the dependent sentence.

763<sup>b</sup>. In prose we should have to say *neque certiore me facit quid id sit*. For the expression used in the text (which appears to have been colloquial) we may compare *Pseud.* II 2, 4 *nimis*

*velim certum qui mihi faciat, Ballio leno ubi hic habitat*. There is also in *Plautus* the phrase *certum facere aliquem*, e.g. *Pseud.* IV 6, 35 *epistula atque imago me certum facit*.

*quod*=*propter quod*.

766. *istaec*=*istaecce* (*istae*), just as *haec*=*hae*.—*ita* sc. *facere*.

767. *postulant, ἀξιοῦσιν*, *aequum arbitrantur*. LAMB.

768. *illi, mariti*.

769. In *modus* the final *s* should be dropped, thus reducing the word to a pyrrhic.—*quoad* should be treated as a monosyllable=*quod*.

770. *filia* 'my daughter'.

ante aedis et eius virum video tristem.

id est, quod suspicabar.

775 appellabo hanc. MA. ibo *advorsum*. salve multum,  
mi pater.

SE. salva sis. salvaen advenio? salvan accersi  
iubes?

quid tu tristis es? quid ille autem abs te iratus  
destitit?

nescio quid vos velitati estis inter vos duo.

loquere, uter meruistis culpam, paucis: non longos  
logos.

773. *tristem virum video* mss., *tristem video* Bothe, R., *video tristem* Brix. 775. *advorsum* Pylades, *vorsum* mss. 776. *salven* B, emended by Gronovius. *salvan* Gronovius, *salven* mss. 778. *reliati* B. The right reading has been preserved by Festus and

776. The old man asks tenderly *salvaene advenio* 'do I find you in good health?' The expression is, however, rather strange, as *advenire* is not elsewhere construed with the dative, and Plautus would no doubt have preferred *ad te salvaem advenio*, as he is fond of repeating the preposition after a compound verb. It is, therefore, possible that Plautus wrote *salvaen' amabo* 'is all in order, please?' for which phrase compare Stich. 8 and our note on Trin. 1177.

777. *autem* 'on the other hand'. Menaechmus stands aside, away from his wife, in consequence, as the old man thinks, of some quarrel (*iratus*).—*desistere* is here and below v. 810 employed in its original sense, 'to stand aloof'. This is extremely rare, if not confined to these two passages. (Lambinus reads *distitit* 'a verbo disto: non destitit a verbo desisto, quod hic locum habere

non potest'.)

778. *nescio quid* should be taken as one word 'something or other'.—*velitor* (not a Ciceronian word) is used in a metaphorical sense easily understood. 'Significat senex filiam suam et Menaechmum leviter inter se propter aliquam sibi incognitam causam verbis contendisse'. LAMB. Comp. Rud. II 6, 41 sq. *equidem me ad velitationem exerceo: nam omnia corusca prae tremore fabulor*. Festus says *velitatio dicta est ultro citroque probrorum obiectio, ab exemplo velitaris pugnae*.

779. In prose: *uter vostrum meruerit*. The *ὁρχαίσις* of the construction will be readily understood. Compare below v. 1119.—*logi* (λόγοι) is used by Plautus, Terence, and even Cicero, chiefly of foolish talk. Nonius says *logi sunt sermones vel dicta ridicula et contemnenda*. (Lambinus justly draws attention to the *παρήχησις* in *longos logos*.)



780 MA. nūsq̄uam equidem quicquā́m deliqui : hoc  
 primum te absolvo, pater : 30  
 verum vivere hīc non possum neque durare ulló  
 modo :

proin tu me hinc abducas. SE. quid istuc aú-  
 temst ? MA. ludibrió, pater,  
 hábeor. SE. unde ? MA. ab illo, quoi me mán-  
 davisti, meó viro.

SE. ecce autem litígium. quotiens tándem *ego*  
 edixí tibi,

785 út caveres, neúter ad me irétis cum querimónia ? 35  
 MA. quí istuc, mi patér, cavere póssum ? SE. men  
 intérogas ?

\* \* \* \* \*

nísi non vis. quotiéns monstravi tibi, viro ut morém  
 geras ?

Nonius.—*duo* Nonius, *duos* mss. 781. *hic vivere* B. (not the other  
 mss.) 784. *ego* om. mss., added by R. 787. ‘excidissem talem  
 fere versiculum puto :

*pól si sapias, sátis tu pro te, quíd opus sit factó, scias*’ R.

780. *nusquam* ‘in no affair’.  
 —*absolvere* is repeatedly used in  
 the sense of ‘despatching’ or  
 ‘satisfying’ some one. In-  
 stances are given by Pareus,  
 Lex. Pl. p. 5. The sense is  
 therefore ‘with this answer I  
 will satisfy you from the very  
 beginning’.

781. *durare*, *κατερεῖν*, ‘to  
 abide’. In the same way  
 Alcmena says Amph. iii 2,  
*1 durare nequeo in acdibus*.  
 (Lamb.)

782. *istuc* ‘your complaint’.

783. *unde* = *a quo*.—The  
 usual words of committing a  
 wife to a husband’s care are  
*committere* and *collocare* : but  
*mandare* (= *in manum dare*) ap-  
 pears to be a very appropriate  
 expression, as a married woman

was conceived to pass *e manu  
 patris in manum viri*.

784. *ecce autem* expresses  
 surprise and indignation : ‘well,  
 there we have a pretty quarrel!’  
 Comp. Most. iii 1, 131 *ecce  
 autem perii*.—The old man’s  
 indignation is also expressed  
 by *tandem*.

785. *neuter irētis* may be  
 compared with *uter meruistis*  
 v. 779. Comp. Epid. ii 2, 73  
*dederim vobis consilium catum,  
 quod laudetis uterque*.

788. *nisi* ‘but’—a sense it  
 frequently has in Plautus.—  
*monstravi* is used as a synonym  
 of *mandavi* or *praecepi*, whence  
 also the construction with *ut*.  
 Lambinus justly paraphrases  
 ‘quoties praecepi tibi, ut te  
 viro morigeram praebeas’.

quód ille faciat, né id observes, quó eat, quid rerúm gerat.

790 MA. át enim ille hinc amát meretricem ex próxumo.

SE. sané sapit :

átque ob istanc indústriam etiam fáxo amabit ámplius. 40

MA. átque ibi potat. SE. tuá quidem ille caúsa potabít minus,

sí illie, sive alibí lubebit ? quae haéc malum in-pudéntiast ?

úna opera prohibére, ad cenam né promittat, pós-tules,

795 néve quemquam accípiat alienum ápuđ se. servirín tibi

póstulas virós ? dare una te ópera pensum pós-tules, 45

789. *quid* mss. R., *quod* present Editor. 792. *tuan* Pylades, R., *tua* mss. 793. *si* Bothe, *sive* mss. 795. *se* Acidalius, *te* mss. 796. *te* om. mss., added by the present Editor. *illi*

789. The expressions are here nearly the same as v. 115, where the lady's 'observing' propensities are first mentioned by her husband.—In *quó eat* the hiatus is legitimate.

790. *at enim* 'but to be sure'; comp. n. on Trin. 705.—*hinc* should be joined with *ex proxumo*, comp. Aul. 287 according to our second edition. So also Asin. i 1, 37 sq. *filius quod amet meus istanc meretricem e proxumo Philenium*.

791. For *ob istanc industriam* comp. v. 123 above. Lamb. explains 'quia istam industriam et diligentiam adhibes in observando'.—*fáxo* etc. 'I give you my word on it, he will love her all the more'.

793. Plautus does not employ *sive...sive*, but only *si...sive* (*seu*): comp my note on

Trin. 183.—*malum* is the popular interjection, which we had already above, v. 390.

794. *postules áξιους áν*, 'you might as well pretend'. *una opera*=the later adverb *unā*.

795. We should drop the *d* in *apud*.—*accipere* = *cena* or *epulis accipere*, 'to entertain some one at dinner'.—*servirín* = *serrirene*. A short *e* was generally changed into *i* in the compounds, comp. *unde*—*undique*, *inde*—*indidem*. So also *tutene* = *tutin* in Plautus. See Ritschl, Opusc. ii 556 sqq.

796. After *postulare* we find sometimes the accus. with the infinitive, even in those cases when the subject of the infinitive sentence agrees with that of the main sentence. See, however, also our critical note.

inter ancillás sedere iúbeas, lanam cárere.

MA. nón equidem mihi te ádvocatū, páter, adduxi,  
séd viro :

hínc stas, illim cáusam dicis. SE. sí ille quid delíquerit,

800 múlto tanto illum áccusabo, quám te accusavi,  
ámplius.

quándo te auratam ét vestitam béne habet, ancillás,  
penum 50

récte prahibet, méliust sanam, múlter, mentem  
súmere.

MA. át ille suppilát mihi aurum et pállas ex arcís  
domo :

*una* R., *unad* Brix. 797. *carpere* mss., *carere* Varro de l. l. vii 54 p. 329 Sp. 800. *tanta* BCD. 801. *quándo curatam ét vestitam béne habet te* R. against the mss. See Vahlen Rh.

797. For *cárere* (= *κείρω*) see the dict. s. v. and also *carminare*. Vanícek, Etym. Wörterb. p. 183. The expressions used in this line suggest an allusion to the tale of Hercules and Omphale.

798. This line furnishes a capital instance of the unsoundness of the theory which assumes in the metres of Plautus a coincidence between the metrical and the rhetorical accent. In the present line, *mihi* is evidently emphasized and yet stands in a thesis.

799. *hínc stas* = *a mea parte stas* 'you stand on my side'. Compare the French phrase '*vous vous placez de mon côté*'.—*illim* = *illinc* (Poen. ii 7; v 2, 27, 98. Most. ii 2, 36). The suffix is familiar to everyone in *utrimque* = *ex utraque parte*. See Ritschl, Opusc. ii 452 sqq.

800. In prose we should simply say *multo amplius* (or

*magis*) without *tanto*. The same expression occurs Rud. ii 6, 37 *ego multo tanto miserior*. In this construction we should consider *tantum* as a kind of substantive and *multum* as the adjective. A literal translation would be 'I am more miserable by far'.—*accusare* often means 'to blame'.

801. Compare the expressions used above, v. 120 sq.

802. *prahibet* = *præbet*. So also *debere* = *dehibere*.—*melius est* like the Greek *ἀμεινόν ἐστιν*, often without an exact reference to a comparison. Here we may easily supply *quam nunc habes retinere*. Compare Livy iii 48, 3 *proinde quiesce erit melius* (se. *quam turbasse*).

803. For *pállas* comp. v. 734. *arca* is often used in the sense of a chest, in which clothes are kept, *arca vestiaria* Cato R. R. ii, 3.—*domo* 'out of the house': comp. v. 645, 735.

mé despoliat, méa ornamenta clam ád meretrices dégerit.

805 SE. mále facit, si istuc facit: si nón facit, tu mále facis,

quae ínsontem insimulés. MA. quin etiam núnc habet pallám, pater, 55

ét spinter, quod ad hánc detulerat: núnc, quia re-sciví, refert.

SE. iám ego ex hoc, ut fáctumst, scibo: *adíbo* ad hominem atque *ádloquar*.

díc mi istuc, Menaéchme, quid vos díscertatis, út sciam.

810 quíd tu tristis és? quid illa autem ábs te irata déstitit?

ME. quísqvis es, quicquíd tibi nomen ést, senex: summúm Iovem 60

deósque do testís SE. qua de re aut quóius rei rerum ómnium?

ME. mé neque isti mále fecisse múlieri, quae me árguit

Mus. xvi 637. 803. *domo Acidalius, modo* mss. 804. *clam* Acidalius, *iám* B. 808. *sibo* mss., emended by Camerarius. *adíbo* om. mss., added by R. in this place, but previously by Pylades after *hominem. adquemloquar* B, emended by Pylades. 809. *quid* R. in his note (see Becker, Studemund's Stud. i p. 146), *quod* mss. —*discertatis* DaF (R.), *dissertatis* BCDh, *disceptatis* Colvius. 810. comp. v. 777. Is this line an interpolation, or is it intentionally repeated? *tutrix* es B, with the correction *tristis* in the margin. *destituit* or similar corruptions are read in the mss. 812. *detestes*

805. *istuc*, cuius tu eum insimulas.

809. *discertare* (omitted in Smith's Diet.) seems to be an ἀπ. εἶπ. The sense is of course the same as *dimicare* 'to fight' on opposite sides. (A frequentative like *dissertatis* does not agree with the general sense of this line.)

810. See our crit. note.

811. For *quicquid nomen* compare the phrase *quid tibi est nomen*.

812. *deosque* is disyllabic by way of synizesis.—The old man is greatly astonished at the solemn commencement of Menaechmus' speech. Lamb. justly paraphrases 'qua de re aut ad quam rem ex rebus omnibus ita Iovem testaris?'

- 815 hanc domo ab se súrrupuisse et ábstulisse : déierat.  
 sí ego intra aedis huius unquam, ubi hábitat,  
     penetraví pedem,  
 ómnium hominum exópto ut fiam míserorum mí-  
     sérrimus. 65
- SE. sánun es, qui istúc exoptes, aút neges te un-  
     quám pedem  
 in eas aedis íntulisse, ubi hábitas, insaníssume ?
- 820 ME. tún, senex, aís habitare méd in illisce aédibus ?
- SE. tú negas ? ME. nego hércle vero. SE. immo  
     hércle ridiculé negas :  
 nísi quo nocte hac éxmigrasti. cóncede huc sis,  
     fília. 70

mss., *do testes* Gruter. 815. *et om.* mss., added by the present Editor. R. considers this line as the combined fragments of two which he supplies as follows : hanc domo ab se súrrupuisse [pál-lam, neque eam unquam ántidhac Fuisse illius quám me sibimet] ábstulisse déierat. *delurat B*, emended by Camerarius. 816. *pedem om.* mss., added by Pylades. 818. *nec ē unquam Ba*, cor-rected in FZ. 819. *intulis Ia*, *intulisse FZ*. 820. *me in B*, *metdin C*, emended by Gruter. 821. *tun R*. after Bothe. *immo hercle Vahlen Rh. Mus. xvi 638*, *immo hece B*, *nimio hoc R*. *ridicule Studemund*, *ludere B*, *ludicre R*. after Pareus. 822. *hac Camera-rius*, *ac mss.* *emigrasti* the Italian critics, *migrasti mss.*, *exm. R*. *hac mss.*, *huc Camerarius*. *sis om.* mss., added by Acidalius.

815. See crit. note. Menaech-  
 mus' brief assertion *deierat*,  
 placed as it is at the end of  
 the line, produces a very strong  
 effect. Compare v. 86 above,  
 where we have the emphatic  
 statement *nugae sunt eae*.

816. The expression is very  
 full, as *ubi habitat* is, properly  
 speaking, quite superfluous after  
 the genitive *huius*.—For the  
 phrase *penetrare pedem comp.*  
 note on v. 400 above.

817. *exopto* 'I wish from the  
 bottom of my heart', i.e. quite  
 sincerely.

819. We might almost ex-  
 pect *ubi tu habitas* 'where you

live yourself'. In the following  
 line we have *med* in a very  
 emphatic position.

821. *vero* is used by Me-  
 naechmus in its usual sense,  
 'indeed'; but the old man re-  
 joins as if it were the same as  
*serio*. 'No', he says, 'you rather  
 deny this merely by way of  
 joke—unless you have removed  
 last night'.

822. *nocte hac = dum som-  
 nius*. The general sense is 'un-  
 less you have removed in your  
 dreams': 'proinde quasi dicat,  
 usque ad hodiernum diem sem-  
 per in his aedibus habitasti'.  
 (LAMB.) The old man con-

quid tu ais? num hinc émigrastis? MA. quem  
in locum aut *quam* ob rem, óbsecro?

SE. nón edepol sció. MA. profecto lúdit te hic:  
non tú tenes?

825 iám vero, Menaéchme, satis iocátu's: nunc hanc  
rém gere.

ME. quae'so, quid mihi técumst? unde aut quís  
tu homo's? *sanán* tibi

*méns est* aut adeo ísti, quae moléstast mihi quoquó  
modo? 75

MA. víden tu illic oculós vivere? ut víridis exoritúr  
colos

éx temporibus átque fronte: ut óculi scintillánt,  
vide.

823. *émigrasti* B, *emigrastis* Acidalius. *quam* added by Beroaldus. 824. *tute* mss., *te* R., *tu* Müller, Nachtr. p. 129, Brix. 825. *iocatus es* R. after Camerarius, but *es* is not in the mss. *gere* Studemund and A. Spengel; *agere* mss., *age* Camerarius, R. 826. *sanán* om. mss., added by Weise, R. 827. *méns est* om. mss., added by Weise, R. *mihi molesta est* mss., emended by R. 828. *illic* R., *illi* mss. *uirere* or similar corruptions are read in the mss., emended by R. 830. 'lacunam signavi: ubi enim aiunt

tinnes to speak in a jesting and jocular manner. Hence also his question to his daughter whom he induces to come nearer and approach her husband.—Plautus often keeps the *x* in compounds of *ex*, where later Latinity employs a simple *e*.

823. 'What do you say? You have not removed from here, after all?'

824. *ludit te* = *ludibrio te habet* (v. 782 sq.).—*non tu tenes?* 'don't you perceive so much as that?'

825. We should drop the final *s* in *satis*.—*hanc rem gere* 'give your mind to the present business' ('attende animum ad id negotium quod agimus' LAMBE.); comp. Pseud. i 2, 61

*sed tace nunc atque hanc rem gere*.

828. *illic* = *illice*.—For the whole situation we may compare Capt. III 4, 63 sqq.—For the *viridis colos* of the eyes of an angry person Brix compares Cure. II 1, 15 *quis hic est homo cum conlatiro ventre atque oculis HERBEIS?* 'Ben Jonson seems plainly to have imitated this passage. "Lord, how idly he talks, and how his eyes sparkle! he looks green about the temples! do you see, what blue spots he has?" The Silent Woman IV 4'. R. WARNER.

829. Compare Capt. III 4, 62 *ardent oculi*.—For the gap marked after this line see our crit. note.

- 830 \*                    \*                    \*                    \*                    \*                    \*  
 ME. heí mihi, insaníre me aiunt, últro quom ipsi  
       insániunt. 90  
 MA. út pandiculans óscitatur. quíd nunc faciam,  
       mí pater? 80  
 SE. cóncede huc, mea gnáta, ab istoc quám potest  
       longíssume. 81  
 ME. quíd mihi meliust quám *ut*, quando illi me  
       ínsanire praédicant, 78  
 835 égomēt me adsimulem ínsanire, ut illos a me aps-  
       térream? 79  
       eúoe Bacche: heu, Brómie, quo me in sílvam ve-  
       natúm vocas? 82  
       aúdio, sed nón abire póssum ab his regiónibus:  
       íta illa me ab laevá rabiosa fémina adservát canis:  
       póste autem illic hírcus calvos, quí saepe aetate ín  
       sua 85  
 840 pérdidit civem ínnocentem fálsó testimónio.  
 SE. vaé capiti tuo. ME. ecce Apollo éx oraclo mi  
       ímpérat,

eum insanire?' R. 831—5 arranged in this order by Acidalius.  
 834. *ut* om. mss., added by R., N. Pl. Exc. 1 p. 42 (not in his  
 edition). 835. *ego* mss., *egomet* Müller Pros. 730. *ego me ut* R.  
 839. *post te* mss., *poste* R. *illi circo salus* mss., *illic hircus alius*  
 Beroaldus, R.; *calvos* is Müller's conjecture, Pros. p. 730 note.  
 841. *mihi ex orac(u)lo* mss., corrected by R., who subsequently

833. *quam potest longissime*  
 'as far away as it is possible'.

834. A sentence with *ut* is  
 read after *melius est* in several  
 passages, e.g. Aul. 76 sq. Brix  
 quotes also Pseud. iv 7, 19. Rud.  
 1 4, 1. (ii 2, 22 ?) iv 4, 145.

836. *Bromius* (Βρόμιος, from  
 βρέμω) is one of the many names  
 of Bacchus.

838. *femina canis* 'a bitch':  
 compare Truc. ii 2, 29 *musca*  
*femina* 'a female fly'. In the  
 Casina ii 5, 12 we likewise find

a quarrelsome, ill-tempered wo-  
 man designated as *canis*.—*ad-*  
*servare* = *observare* or the simple  
*servare*. Comp. below v. 851,  
 954.

839. *poste* is the archaic form  
 of the preposition *post*, by which  
 a complete analogy is establish-  
 ed in the formation of *poste*  
 and *ante*. See Corssen 1 183,  
 who shows that the *e* is an  
 ablative suffix.—*aetate in sua*  
 'in his life'.

841. The hiatus in the cae-

út ego illic oculos exuram lámpadibus ardéntibus.

MA. périi, mi patér: minatur míhi oculos exúrere. 89

SE. fília, heus. MA. quid ést? quid agimus? SE.

quíd, si ego huc servós cito? 91

845 íbo, adducam qui hunc hinc tollant ét domi devínciant,

príus quam turbarúm quid faciat ámplius. ME. hem,

íam reor,

ni ócupo aliquod míhi consilium, hí domum me

ad se aúferent.

púgnis me votás in huius óre quicquam párcere, 95

preferred *mi ex oraclo* N. Pl. Exc. 1 p. 64, followed by Brix. Possibly Plautus wrote *nunc mi ex óraclo imperat*. 842. *illic* R., *illi* mss. *lampadis* Fleckeisen. 846. *hem, iam reor* R., *enim erco* mss. 847. *aliquid* mss., corrected by an Italian critic. 848. *men* R.

sura of this line may perhaps be considered dubious, as there is no strong pause after *Apollo*. See the crit. note.

842. *illic*=*illice* (dative).—Though the present reading *lámpadibus ardéntibus* may be maintained as an instance of the original long quantity of the dative and ablative suffix *-bus*, it is highly probable that Plautus himself wrote *lampadis*, as he generally adopts latinized forms of Greek words. Comp.  $\delta\acute{\alpha}\varsigma$ ,  $\delta\acute{\alpha}\delta\alpha$ =*taeda*. Priscian vii 53 (p. 330 H.) quotes the accusative *lampadem* from Plautus (Cas. iv 4, 16), but there also we should probably write *lampadam*. See Bücheler, Lat. Decl. p. 6, and Kühner, Ausf. Gr. i p. 320.

844. *quid si...cito?* 'what do you think, if I were to call the servants here?'

845. It is rather strange that

the old man does not afterwards carry out his intention, but remains where he is. We should suppose that Menaechmus anticipates the old man's plan and by placing himself between the house and him, finally contrives to leave the stage before servants can be called out to bind him.

846. In *ámpliūs* we have an instance of the original long quantity of the suffix of the comparative. It is not necessary to assume that the long quantity is due to the pause caused by the change of speakers.

847. Observe the hiatus in caesura.

848. *rotas*=*vetas*. Menaechmus feigns to address Apollo. *huius*=*mulieris*.—*quicquam parcere* in the negative sentence is said just as we might say *nihil parcere* 'to refrain not a whit'.



ní iam *ex* meis oculís abscedat máxumam in malám crucem ?

850 fáciam quod iubés, Apollo. SE. fúge domum  
quantúm potest,

ne híc te obtundat. MA. fúgio. amabo, ádserva  
istunc, mí pater,

né quo hinc abeat. súmne ego mulier mísera, quae  
illaec aúdio ?

ME. haúd male illanc *á me* amovi. núnc hunc in-  
puríssimum, 100

bárbatum, tremulúm Tithonum, Cúcino prognatúm  
patre,

against the mss. 849. *ex* om. mss., added by Camerarius. *in malam magnam crucem* mss., emended by R. 850. *potest* B, *potes* the other mss. 853. *a me* om. mss., added by Bothe. 854. *titanum* mss., emended by Meursius. *cygno* B and the other mss. of Plautus, cve.so. the Bamberg ms. of Priscian, whence R. elicited *Cucino*. *prognatum* mss. of Plautus, *qui cluct* Priscian; but there is no reason to prefer this to the reading of our mss., which are generally superior to Priscian's citations, nor is it necessary to assume that *prognatum* arose from the parallel passage v. 408. *qui cluct Cucino patre* Brix following R.'s 'second

849. The expression *in malam magnam crucem* (here given by the mss.) is nowhere else read in Plautus, who often uses *ire in malam crucem* or *in malam rem*, and invariably *in maxumam malam crucem*.

850. *quantum potest* 'as quick as possible'.

851. In the present instance the hiatus might be easily removed by adding *te* after *amabo*. It is, however, quite unnecessary to do so.

852. 'An unhappy wife am I to hear all this'. R. WARNER.

853. *haud male* is a litotes equivalent to *optume, perbene* 'rather cleverly'.—*impurus* is an epithet often applied to panders (*lenones*); it always conveys a sense of moral baseness, just

as we might say 'a filthy wretch'.—We should observe the anacoluthia in this line and v. 855. Here Menaechnus commences his sentence as if he were going to continuo *iubes comminui artuatim*.

854. *Tithonus* (Τιθωνός) is well known as the shrivelled-up husband of Aurora. Hence Menaechnus compares the old man to a 'bearded and tottering old Tithon'. Tithon was not, however, the son of *Cygnus* (Κύκνος), but of Laomedon, king of Troy. 'Plautus makes the mistake designedly, as the speaker is feigning himself mad' (WARNER). Lambinus opines 'Cycno prognatum patre dicit, propterea quod cano capite esset'. *Cucinus* is the original Plautine

855 ita mihi imperás, ut ego huius mémbra atque ossa  
atque ártua  
cómminuam illo scípione, quem ípse habet. SE.  
dabitúr malum,  
mé quidem si attígeris aut si própius ad me ac-  
césseris.

ME. fáciam quod iubés: securim cápiam ancipitem  
atque húnce senem 105

ósse finí dédolabo ássulatim ei víscera.

860 SE. énim vero illud praécavendumst átque adcu-  
randúm mihi.

sáne ego illum metuo, út minatur, né quid male  
faxít mihi.

ME. múlta mihi imperás, Apollo. núnc equos  
iunctós iubes

thoughts', Rh. Mus. x 447. 855. *artus B* (not the other mss.). 859. *osse tenuis dolabo et concidam assulatim viscera R.* (comp. his Opusc. II 252), but the ms. reading has been justly defended by Teuffel Jahrb. 1869 p. 485 and maintained by Brix. *ei om. mss.*, added by Brix. 860. *adcura dum si A*, emended by the Italian

form, compare *techina* = τέχνη, *drachuma* = δραχμή. *Alcumena* = Ἀλκμήνη, *Alcumaeus* = Ἀλκμαίων, *mina* = μνᾶ. A complete list of these formations is given by Kühner, Ausf. Gr. I p. 87. See also our crit. note.

855. The plural *artua* appears to occur only here (elsewhere *artus*): there are, however, sufficient analogies (*pecua tonitrua* etc.) for which see Kühner, Ausf. Gr. I p. 242.

856. The old man lifts up his stick and threatens to strike Menaechmus, if he attempts to attack him.

858. *ancipitem* 'ἀμφήκη, ἀμφίθηκτον, ἀμφίστομον, utrimque secantem' LAMB. As Brix observes, Varro ap. Non. 79 designated a two-edged axe as

*bipennis securis*.

858 sq. We have here an anacoluthia, as we should naturally expect *huic seni*. This deviation from the ordinary construction appeared so intolerable to Ritschl as to induce him to make a rather violent change in the following line. See crit. note.

859. *fini* is used as a preposition in the present passage and in Cato R. R. 28, 2 *operito terra radicibus fini*. Compare the Italian preposition *fino*.

861. *illum metuo ut minatur* 'I begin to be afraid of him from the way in which he threatens me'. We should therefore explain *ut minatur* as equivalent to *ex minis eius*.

862. *equos iunctos* 'dixit ut

cāpere me indomitós, ferocis, átque in currum in-  
scēdere, 110

út ego hunc proterám leonem vétulum, olentem,  
edéntulum.

865 iam ádstiti in currúm: iam lora téneo, iam sti-  
mulum in manu.

ágite equi, facitóte sonitus úngularum appáreat:  
cúrsu celeri fácite inflexa sít pedum pernícitas.

SE. míhin equis iunctís minare? ME. écce, Apollo,  
dénuo 115

mé iubes facere ípetum in eum, qui *híc* stat,  
átque occídere.

870 séd quis hic est, qui mé capillo hínc de curru dé-  
ripit?

ímpérium tuóm demutat átque edictum Apóllinis.

critics. 862. *mi* R. 864. *etulum* mss., emended by Gulielmus. *edentius* mss., emended by Pius. 865. *stimulus iam in manus* R. against the mss. *manus* mss., *manu* Brix. 867. *inflexu* mss., emended by Dousa. 869. *hic* om. mss., added by Bothe. 872.

secernat ab ephippiatis qui singulares currunt aut gradiuntur et singuli a singulis sessoribus reguntur neque currum trahunt: quos κέλκρας Graeci vocant, sic iunctos leones Vergilius dixit lib. III Aeneidos [113] *et iuncti currum dominae subiere leones*, et iunctos equos lib. XII [735] *cum primum in proelia iunctos Consceudebat equos*. LAMB.

864. *olentem* 'stinking'.

865. Brix appropriately compares Merc. v 2, 90 *iam in currum escendi, iam lora in manus cepi meas*. The phrase *in manu tenere* occurs also Trin. 914. See the crit. note.

866. This and the following line are evidently imitations of some tragic scene or rather reproductions of tragic phraseology. In the present line, the expression *sonitus unguarum*

*apparet* is certainly unusual instead of *exauditur*. In v. 867 we may notice the twofold alliteration in *Cursu Celeri*, and in *Pedum Pernicitas*. It is, moreover, foreign to the easy and plain style of comedy to say *pedum pernicitas inflexa est* instead of *pedes pernice inflexi sunt*.

868. In the present instance it would be easy to remove the hiatus in the caesura by writing *minaris* instead of *minare*. It is, however, certain that Plautus himself did not choose to avoid this hiatus. Compare also v. 870.

871. The genitive *Apollinis* is equal to *tuom*, and therefore unnecessary at the end of the sentence. It is, however, possible that *Apollinis* is added with a certain amount of em-

SE. heu, hérele morbum acútum. di, vostrám  
fideim :

\* \* \* \* \*

vel híc, qui insanit, quáin valuit pauló prius : 120  
ei dérepente tántus morbus incidit.

875 ibo átque accersam médicum iam quantúm po-  
test.

ME. iamne ísti abierunt quaéso ex conspectú  
meo, V 3.

qui ví me cogunt, út validus insániam?  
quid césso abire ad návem, dum salvó licet?

\* \* \* \* \*

880 vosque ómnis quaeso, sí senex revénerit,  
ne me índicetis, quá platea hinc aufúgerim. 5

*acrem ac durum* mss., *acutum* A. Spengel, *morbum hercle acrem ac durum* R. 873. The gap was first pointed out by R. 877. *válidus ut resaniam* Bothe. I should rather expect *sanus ut resaniam*. 879. 'intercidit talis fere versiculus :

facéssó herele ex his túrbis iam quantúm potest' R.

881. *ne ei iam indicetis* R., *nime ind.* mss. Comp. Vahlen, Rh. Mus. xvi 638.

phasis: '*mutat edictum Apollinis, cuius tamen edicta minime mutari fas est*'.—We should probably assume that after these words Menæchmus throws himself on the ground in simulated frenzy.

872 sq. After this line we should assume a gap in which an observation was made of a general bearing, e. g. *homíneculorum víres quam pereúnt cito!* This is then exemplified by the present instance of Menæchmus. For *vel* in the following line compare below v. 1042.

877. The pronunciation *ra-*

*ludus* is not in keeping with the general habit of Plautus. See our crit. note.

878. *salvo*, sc. *abire*, 'while I can get off uninjured'.

880 sq. are addressed to the spectators. Though it may be said that this destroys the illusion of the performance, it cannot be denied that it produces also a very ludicrous effect. Similar instances are not uncommon in Plautus and Aristophanes.

881. *me* is a case of anticipation of the subject of the dependent sentence.

## ACTVS V.

## SEXEX.

Lumbí sedendo, óculi spectandó dolent,  
manéndo medicum, dúm se ex opere récipiat.  
odiósus tandem víx ab aegrotis venit.

885 ait se óbligasse crús fractum Aesculápio,  
Apóllini autem bráechium. nunc cógito, 10  
utrúm me dicam dúcere medicum án fabrum.

882. *sedendod* R., N. Pl. Exc. 1 72; in his edition he inserted *mi*. 886. *brachium* R., Brix. 887. *medicum ducere* R.

ACT V. SC. III. The old man had waited a long time for the physician's coming home. When that happened, he had talked with him and told him in general of Menaechmus' disorder. He had then quitted him and was now waiting for him again, while some business within doors detained him. All this requires a long interval of time, as long at least as poets ever ought to suppose between two successive acts. R. WARNER, who was the first to introduce the present distribution into acts, in 1772—a considerable time before Bothe, to whom Ritschl ascribes it.

882. *spectando* 'with looking out'. He had been straining his eyes to see if the physician was coming.

883. *manendo medicum* is justly explained by Brix as equivalent to *dum maneo*. Comp. Ter. Andr. 938 *animus commo-*

*tust metu, ope, gaudio, mirando hoc tanto tam repentino bono*, where Donatus says that *mirando* = *dum miror*.—*dum se ex opere recipiat* 'while this same doctor from his patients comes'. (WARNER.)

884. The physician renders himself *odiosus* by his boasting. A few instances of his vain-glorious assertions are given in the following lines. He pretends to be a physician 'fit for the gods'.

887. The plain sense is *nunc dubius haereo, utrum medicum ducam an fabrum*. The introduction of *dicere* into such a sentence as this has the effect of lengthening it; it is, however, very common in Latin.—There is no reason to change the order of words such as it is given by the mss. We may, if we choose, consider the final *e* in *ducere* to appear in its original long quantity—though it is not

atque éccum incedit. móve fornicinúm gradum.

MEDICVS. SENEX.

ME. quid illi ésse morbi díxeras? narrá, senex. V 4.  
890 num láruatust aut cerritus? fác sciam.

num eúm veterinus aut aqua intercús tenet?

SE. quin eá te causa dúco, ut id dicás mihi

atque illum ut sanum fácias. ME. perfacile íd  
quidemst. 5

sanúm futurum, méa ego id promittó fide.

against the mss. 889. *esset illi* mss., emended by R. 890. *laruat-*  
*tus* mss., *laruatust* R. 894, 5, 6 are given in the order of the

absolutely necessary to do so.—  
If the physician set a broken  
leg of Aesculapius himself, he  
may be styled *medicus*; if he  
merely mended a broken statue  
of Aesculapius, he would be  
more justly called a *faber*.

888. *incedere* denotes a slow  
and stately kind of walking; see  
note on Aul. 47. Ibid. 49 we  
find the expression *testudineus*  
*gradus*, which may be well com-  
pared with the phrase read in  
our text. Lamb. says ‘incedit  
*formicarum in morem, qua-*  
*rum gradus est minutissimus*  
*ac spississimus*’, and Muretus  
makes the pointed observation  
‘*formicae multum quidem mo-*  
*vent, sed parum promovent*’.—  
For the prosody of *móre* see In-  
trod. Aul. p. 25 sq.

Act V. Sc. iv. 889. The  
physician wants to be free from  
the trouble of making a diag-  
nosis himself.

890. In Plautus *larua* is  
always trisyllabic; comp. Aul.  
634. Nonius p. 44 gives the  
following explanation:—*cer-*

*riti et laruati, male sani et*  
*aut Cereris ira aut laruarum*  
*incursatione animovexati. Plau-*  
*tus Amphitryone; láruatust*  
*édepol hominem miserum*  
*medicum quaéritat.* [See  
Ussing's Plautus, i. p. 67.]  
*idem qui supra in Amphitryone*  
*quasi adveniénti morbo me-*  
*dicati iurem* [this passage  
is corrupt; Ussing reads *quae-*  
*se adveniénti morbo medicamen-*  
*tamen*]: *tu certe aut laruatus*  
*aut cerritus es* [see Ussing,  
p. 65]. We may also compare  
Amph. ii 2, 144 sq. *quaeso*  
*quin tu istanc iubes Pró cerrita*  
*circumferri? A. edepol qui fac-*  
*toست opus: Nam haéc quidem*  
*edepol laruarum plenast.* So  
also Horace, Sat. ii 3, 278  
*cerritus fuit, an commotae cri-*  
*mine mentis Absolves hominem?*

891. The *veterinus* (a symp-  
tom of brain-disease) and the  
*aqua intercus* are repeatedly  
mentioned by other writers, e.g.  
Horace and Cicero.

892. *ea* is monosyllabic.

894. *mea fide* ‘on my word’.

895 SE. magná cum cura ego illum curarí volo.

ME. quin sóspitabo plús sescentos ín dies.

ita illúm cum cura mágna curabó tibi.

SE. atque éccum ipsum hominem. ME. ópserve-  
mus, quám rem agat. 10

### MENAECHEMVS I. SENEX. MEDICVS.

ME. édepol ne hic diés pervorsus átque advorsus  
mi óptigit: V 5.

900 quae me clam ratús sum facere, ea ómnia *hic* fecít  
palam

párasitus, qui mé conplevit flágiti et formídinis,  
méus Vlixes, suó qui regi tántum concivít mali  
quem égo *hodie* hominem, sí quidem vivo, *vé* vita  
evolvám sua. 5

mss., but R. places them as follows: 896, 895, 894. 894. *me acrio*  
*id B*, emended in DFZ. 896. *sospitabo* R. (or Scaliger), *suspirabo*  
mss. *sescenta* mss., emended by Camerarius. *die* R. against the  
mss. 897. *ego illum* mss., *ego* om. R. 900. *quem eclam B*,  
emended by R. (who, however, adds *quom* at the beginning of the  
line). *ea omnia* mss., *omnia ea* R. after Bothe. *hic* om. mss. (R.),  
added by Müller Pros. p. 15 sq. 903. *hodie* om. mss., added by  
Müller Pros. 709, *hercle* R., *homonem* (without any addition) Brix.

895. The old man says 'you should not treat this as such an easy matter, as I wish you to be very careful in your treatment of him'.

896. 'I'll make him a sound man for ever so long'. *sescenti* often means 'ever so many': see our note on Trin. 791.

ACT V. Sc. v. Menaechmus of Epidamnus returns now and is supposed to be the madman the old man and the physician are in quest of; this supposition is confirmed by some ridiculous questions and answers which pass between them. They resolve to carry off Menaechmus by force to the physician's

house, there to cure him.

899. *pervorsus* is nearly the same as *malus*; the word is intentionally selected on account of the jingle with *advorsus*.

901. For the construction of *complere* with a genitive (by no means rare in archaic and silver latinity), see note on Aul. 451.

902. *meus Vlixes* 'qui mihi erat Vlyssis instar, quo utebar consiliario et administro in meis rebus difficilibus, ut Agamemnon Vlysse in suis rebus dubiis ac formidolosis temporibus'. LAMB. *rex* is the designation repeatedly bestowed by parasites on their rich patrons.

903. For *si vivo* (which

séd ego stultus süm, qui illius ésse dico, quae meast:  
 905 meó cibo et sumptu éducatust: ánima privabó virum.  
 cóndigne autem haec méretrix fecit, út mos est  
 meretrícus:

quía rogo pallam, út referatur rúrsum ad uxorém  
 meam,  
 míhi se ait dedísse. heu, edepol né ego homo vivó  
 miser. 10

SE. aúdin quae loquitúr? MED. se miserum praé-  
 dicat. SE. adeás velim.

910 MED. sálvos sis, Menaéccheme. quaesó, cúr apertas  
 brácchium?

nón tu scis, quantum ísti morbo núnc tuo faciás  
 mali?

ME. quín tu te suspéndis? SE. ecquid séntis? MED.  
 quid ní séntiam?

nón potest haec rés ellebori úngvine optinérier. 15

*ri om.* mss., added by Bergk Beitr. i 70, *vita iam R.*, *vita evol-*  
*ram* Bücheler and R. Neue Pl. Exe. i 64. 904. *mea est* Camera-

rius, *mea sit* mss. 913. *uno unguine* Müller (in order to avoid  
 the hiatus) Pros. p. 578. *unguine* is a splendid emendation of

905. *educatust* 'fed up';  
 comp. note on v. 98.

906. For the sense of *con-*  
*digne* comp. our note on Aul.  
 462.

908. *vivo*=*sum*; comp. note  
 on Aul. 416.

910. It is anything but ne-  
 cessary to assume that a line  
 has dropped out before this, as  
 was done by Ladewig. The  
 physician comes upon Menaech-  
 mus with his salutation and his  
 questions, without leaving him  
 time to answer the first or

even to notice his approach.—  
 We should assume that Me-  
 naechmus had buried his head  
 in his hands, and in so doing  
 had uncovered his arm, as his  
*pallium* would then naturally  
 fall back.

912. Menaechmus is in a  
 very bad temper, owing to his  
 adventures during the after-  
 noon, and therefore returns a  
 somewhat rough answer to the  
 inquiries of the officious quack.

913. 'This case cannot be  
 cured with an ointment of  
 hellebore'. The observation is  
 of course addressed to the old  
 man, and not to Menaechmus.  
 Hellebore was used as a sove-  
 reign remedy against insanity.  
 See Hor. Sat. ii 3, 82 sq. Ep.



séd quid ais, Menaéceme? ME. quid vis? MED. dic  
mihi hoc quod té rogo:

915 álbum an atrum vínū potas? ME. quíd tibi quac-  
sitóst opus?

MED. \* \* \* \* ME. quín tu is  
in malám crucem?

SE. iam hércle oceptat ínsanire prímulum. ME.  
quin tú rogas,

púrpureum panem án puniceum sóleam ego esse an  
lúteum?

sóleamne esse avís squamossas, píscis pennatós? SE.  
papak, 20

920 aúdin tu, ut delíramenta lóquitur? quid cessás dare  
pótionis áliquíd, prius quam pécipit insánia?

Lachmann's, *iungere* mss. 916. R. supplies *mágni refert quí colos*  
*sit*. 917. *tu rogas* Bothe, *tu me interrogas* mss. 919. *squamosas*

ii 2, 137. Lucian, vit. auct. 23  
οὐ θέμις γενέσθαι σοφόν, ἢν μὴ  
τῆς ἐφεξῆς τοῦ ἐλλεβόρου πίψς.  
The proper spelling is without  
the *h*, though the dictionaries  
still prefer to register the word  
under *H*.

916. See our crit. note. Me-  
naechmus is indignant at these  
prying questions, as he is not  
acquainted with the motive  
which prompts them. The  
physician would then inform  
him that the colour of the wine  
was of great importance for the  
health of a patient.

917. The diminutive *prí-  
mulum* recurs below v. 1116.  
See also Ter. Ad. 289.

919. The spelling *squamos-  
sas* is here given by the ms.  
*B*, and has therefore been re-  
tained in our edition, though  
there is no doubt that Plautus  
himself did not write so, as the

doubling of consonants was not  
practised in his time. But the  
*ss* in the suffix *osso-* is memor-  
able as a trace of an *n* originally  
contained in it, as the archaic  
form was *onso-* or rather *ontio-*,  
corresponding to the Greek *οεις*,  
i.e. *οεντ*.—See our note on  
Trin. 37.

920. *deliramenta* 'stuff and  
nonsense', *λήρους καὶ φλυαρίας*.  
The phrase *deliramenta loqui*  
occurs also Amph. ii 2, 64.  
Capt. iii 4, 66.

921. The suffix of the third  
person sing. *it* appears long in  
*pécipit*; see Introd. to Aul. p.  
16. It should, however, be  
observed that we should expect  
*percipiat*, were we to go by the  
rules of Ciceronian syntax.—  
For the expression itself, Lam-  
binus aptly compares Amph. v  
1, 66 *nam mihi horror membra*  
*misero percipit dictis tuis*.

MED. máne modo: etiam pércontabor ália. SE. occidis fábulans.

MED. díe mihi hoc: solént tibi unquam óculi duri fieri?

ME. quíd? tu me lucústam censes ésse, homo ignavíssume? 25

925 MED. díe mihi, en unquam íntestina tíbi crepant, quod séntias?

ME. úbi satur sum, núlla crepitant: quándo esurio, túm crepant.

MED. hóc quidem edepol haú pro insano vérbum respondít mihi.

pérdormiscin tu úsque ad lucem? fácilin tu obdormís cubans?

is the emendation of Italian critics, *quam ossas B.* 922. *fabulans* Acidalius, *fabulam* mss. 924. *tun R.* after Bothe, against the mss. 925. *me hic numquam* mss., emended by the Italian critics and Gulielmus. 928. *tu* in the first place om. mss., added by R. *dormis curans* mss., emended by Scioppius and Acidalius. 929. R.

922. For *occidis* see our note on Aul. 148. The old man is losing patience with the physician's prolonged interrogatory.

923. 'Do your eyes ever feel hard?' i.e. oppressed with a certain feeling of heaviness. This is likewise a sign of affections of the head and of the brain.

924. *lucusta* is a well-attested form instead of *locusta*. The word is, however, related to the root *loqu-* ('sound, speak') and properly denotes the 'sounding animal'. Vaniček, Etym. Wört. p. 133.—Lambinus aptly quotes Pliny, N. H. xi 37, 55 *locustis squillisque magna ex parte sub eodem munimento praeduri eminent (oculi)*.

925. For *en unquam* comp. note on v. 143.—*quod sentias*

'as far as you can perceive'.

926. *nullus* frequently stands for an emphatic *non* in the comic poets and in the affected style of their imitators in the second century of the Christian era.—Comp. Cas. iv 3, 6 *mihi inanitate iam dudum intestina murmurant*.

927. *haú pro insano, oὐ κατὰ μακρόμενον*, 'not as a madman would speak'. *haú* is very common in Plautus, but only before consonants.

928. The physician's questions are exactly the same any practitioner would put now-a-days under similar circumstances.—*facilin* = *facilene*, according to the observations made on v. 795.—*cubans* 'when you go to bed'.

ME. pérdormisco [sí \* \* \* \* \*: 30  
 930 *obdormisco*] sí resolvi árgentum, quói débeo.

MED. \* \* \* \* \*  
 \* \* \* \* \*

ME. quí te Iuppitér dique omnes, pércontator, pér-  
 duint.

MED. núnc homo insaníre oceptat. de illis verbis  
 cáve tibi.

935 SE. ímmo melior núnc quidemst de vérbis, praeut  
 dudúm fuit :

nám dudum uxorém suam esse aiébat rabiosám  
 canem.

ME. quíd ego dixi? SE. insánisti, inquam. ME.  
 égone? SE. tu istic, quí mihi 35

étiam me iunctís quadrigis mínitatu's prostérnere.

ME. \* \* \* \* \*

940 SE. égomet haec te vídi facere: égomet haec ted  
 árguo.

ME. át ego te sacrám coronam súrrupuisse Ióvi  
 scío :

supplies as follows :—

pérdormisco [si me flore satis complevi Liberi,  
 obdormisco] si resolvi argentum quos *ego* debeo.

931 sq. 'desunt duo nisi fallor versus, quorum prior simili sen-  
 tentia fuerit oportet atque v. 927, altero genuo Menaechmum per-  
 contabatur medicus' R. 933. *perdunt* mss., emended by Pius.  
 935. *nestor B, noster R, melior* Brix. 937. *insanisti R, insanus*  
*mss.* 939. 'Menaechmi responsum hic interceiderit necesse est' R.  
 940. *te* mss., *ted* Guyet, *haec te arguo* R., who subsequently pre-  
 ferred *ted* (N. Pl. Exc. i 37). 941. *Iovis* mss., *Iovis scio* R., *Iovi*

930. 'I soon fall asleep,  
 when no cares as to the pay-  
 ment of debts weigh upon me'.

933. For *qui* in curses and  
 exclamations see note on v. 308.  
 Trin. 923.—*percontator* 'inqui-  
 sitive fellow'. Hor. Ep. i 18,  
 69 *percontatorem fugito*.

934. *de* 'with respect to'.  
 The words *de illis verbis cave*  
*tibi* are addressed to the old

man, whom the physician bids  
 beware of Menaechmus as soon  
 as he begins to speak in this  
 wild and excited manner.—For  
 the prosody of *cávě* see Introd.  
 to Aul. p. 24 sq.

935. *de verbis* 'to infer from  
 his expressions'.—For *praeut*  
 see note on v. 376.

941. Menaechmus considers  
 the old man's accusation as

ét ob eam rem in cárcerem ted ésse compactúm  
scio :

ét postquam es emíssus, caesum vírgis sub furcá  
scio :

túm patrem occidísse et matrem véndidisse etiám  
scio.

945 sátin haec pro sanó male dicta mále dictis re-  
spóndeo ?

SE. óbsecro hercle, médice, propere, quídquid fac-  
turú's, face.

nón vides hominem ínsanire ? MED. scín quid facias  
óptumumst ?

ád me face uti déferatur. SE. ítane censes ? MED.  
quíppini ?

45

*scio* Camerarius. 942. *te deesse* B, emended by Camerarius. 943. *suffurca* Ba. 946. *medice* the Italian critics, *maledice* mss. *facturus* the editions before R. *si quid facturu's* face Luchs Hermes viii 118 sq. 947. *optumum* R. against the mss. 948. *ut id refera-*

quite extravagant and therefore says that he might with equal probability and justice bring similar exaggerated charges against his father-in-law. For the sacrilegious theft mentioned in this line we may refer to our note on Trin. 84.

942. Lamb. compares Amph. i 1, 3 *quid faciam nunc, si tres viri me in carcerem compegerint* ?

943. 'Sic caedebantur servi qui aliquid admiserant'. LAMB. —*es* 'thou art' is always long in the comic poets, as has been previously observed.

944. Menaechmus brings the gravest and most extravagant charges against his father-in-law. Lambinus cites the example of Aristogiton, 'quem De-

mosthenes testibus probat patrem in carcere deseruisse ac prodidisse, mortuum non sepelevisse, iis qui sepelissent pretium sepulturae non persolvisse, matrem verberasse, sororem vendidisse'.—Observe the vehemence of Menaechmus' tone which appears also in the repetition of *scio* at the end of each line.

947. The construction is *scin quid optumumst facias* (= *facere* in Ciceronian syntax). We often find the subj. after *optumumst*: e.g. Aul. 559 sq. *tum tu idem optumumst Loces ecferendum*.

948. *quipini* (instead of *quippeni*, see note on v. 795) means 'why not?' i.e. of course I mean it.

ibi meo arbitrátu potero cúrare hominem. SE. age,  
út lubet.

950 MED. élleborum potábis faxo *hos* áliquos vigintí  
dies.

ME. át ego te pendéntem fodiam stímulis trigintá  
dies.

MED. i, árcesse homines, quí illunc ad me déferant.  
SE. quot súnť satis?

MED. proinde ut insaníre video, quáttuor, nihiló  
minus. 50

SE. iam híc erunt. adsérva tu istunc, médice. MED.  
immo ego *abibó* domum,

955 út parentur, quíbus paratis ópus est. tu servós  
iube

*tur CD, ut deferatur B, emended by Acidalius. 950, 51. 'hoc ordine Camerarius, inverso libri, sed ut in BC 2 et 1 numeri prae-positi sint m. rec.' R. 950. hos om. mss., added by Müller and Brix. 952. larcesse mss., emended by Parens. illum mss., emended by Camerarius. 954. immo ibo domum R., ibo mss., abibo Schwabe, Brix. 955. tu Schwabe, tuos B, R. 957. nunc*

949. *meo arbitrato*, 'just as I please', without any interference.

950. *hos aliquos viginti dies* 'the next three weeks or so'. The addition of *aliquis* renders the number somewhat vague; comp. Pseud. i 3, 49 *aliquos hos dies manta modo*. ib. 87 *ut opperiare hos aliquos sex dies modo*. Truc. iv 4, 19 *amabo ut hos dies aliquos sinas eum esse apud me*.

951. Menaechmus threatens to flog the physician like a slave. It was usual to hang up slaves, put heavy weights to their feet, and flog them in this manner. See our note on Trin. 247. *stimuli* denotes a whip with pricks in it. Comp. Cure.

i 3, 40 *etiam mihi quoque stimulo fodere lubet te*. In Bacch. v 2, 39 the same phrase is used metaphorically: *cor stimulo foditur*.

953. As mad people are generally exceedingly strong when excited to their highest pitch, the physician thinks that four men are wanted to overpower Menaechmus.

954. The physician is by no means willing to remain alone with an excited madman. He therefore says *immo* 'no, I think I will rather go home'.

955. For the construction *quibus paratis opus est* ('things which it is necessary to have ready') see n. on v. 753.

hūnc ad me feránt. SE. iam ego illic fáxo erit.

MED. abeó. SE. vale.

ME. ábiit socerus, ábiit medicus: sólus sum. pro  
Iúppiter,

quíd illuc est, quod núnc me hisce homines ínsanire  
praédicant? 55

nam équidem, postquam gnátus sum, numquam  
aégrotavi unúm diem.

960 néque ego insanió neque púgnas égo nec litis coépio.  
sálvos sálvos álios video: *próbe* novi homines, ád-  
loquor.

*sólus sum* mss., emended by Weise, R. *sólus nunc sum*. *pró Iovis* Bücheler Rh. Mus. xv 445. 958. *nunc* here om. mss., which give it in the preceding line, here added by Müller Nachtr. 86. *híce me* R., *me híce* mss., *me híce* Brix. 960. *ego nec* R., *neque ego* mss. 961. *probe* om. mss., added by the present Editor. *novi ego* R.

956. In prose we should say *hunc ad me ferre*. Instead of the regular construction with the infinitive, the subj. is used here as if the injunction were given in a direct form. Brix aptly compares Most. iii 3, 26 *curriculo iube in urbem veniat*. Rud. iii 4, 3. Persa iv 4, 55. Stich. ii 2, 71. Ter. Eun. iv 4, 24. We find also that *iubere* takes the same construction as *imperare*; comp. Amph. i 1, 50 *Telebois iubet sententiam ut dicant suam*. See also Holtze, Synt. i p. 254.

957. Plautus uses the full form of the nominative *socerus* here and Cas. iv 2, 18, but below v. 1046 he has *socer*. Comp. Kühner, Ausf. Gr. i p. 278 sq.

958. *híce* is the regular form of the nom. plural in Plautus, not *hice*. Compare our note on Trin. 877.

959. The original form of the participle *gnatus* is generally used by Plautus as a noun, and

*natus* would seem to be more usual as the actual participle.

960. *ego* 'I myself'—unless others be the first to begin, I do not easily get into a quarrel.—*coepio* is of course inadmissible in later Latin, but *coepere* occurs Pers. i 3, 41. *coepiat* Truc. ii 1, 21. *coeperet* Ter. Ad. iii 3, 43. *coepiam* also Caec. ap. Non. p. 89. Cato ap. Paul. Festi p. 59. See Neue, Formenl. ii p. 616. The verb is derived from the root *ap* (in *ap-isc-i*) and *coepio* therefore = *co-ip-i-o*.

961. The first *salvos* is the nominative (with a short *o*), the second the accusative of the plural (with a long *o*).—In *probe* the suffix of the adverb is often used short by Plautus, as it commonly is in *bene* and *male*.—We have added *probe* in the text against the authority of the mss., as we do not deem it probable that Plautus employed the form *homones*.

án illi, perperam ínsanire *quí* áiunt me, ipsi in-  
sániunt ?

quíd ego nunc faciám ? domum ire cúpio : *at* uxor  
nón sinit ; 60

húc autem nemo íntro mittit. nímis proventumst  
néquiter.

965 híc ero usque : ad nóctem saltem, crédo, intro mittár  
domum.

### MESSENIO. (MENAECHMVS I.)

spectámen bonó servo id ést, qui rem erílem  
procúrat, vidét, collocát, cogitátque, [V 6.  
ut ábsente eró rem *sui* erí diligénter  
tutétur, quam si ípse adsit, aut rectiús.

970 tergúm quam gulám, crura quám ventrem opór-  
tet 5

*homones* Brix. 962. *quí* om. mss., added by R. 963. *at* om. mss.,  
added by Camerarius. 965. *ero* Bothe, *ergo* mss. 968. *er . re . .*

964. *huc*, 'in aedes Erotii'.  
—*nimis proventumst nequiter*  
'I have had awful bad luck'—  
to translate a conversational  
phrase in a conversational man-  
ner. Comp. Rud. III 5, 57  
*edepol proveni nequiter multis*  
*modis*. Stich. II 2, 73 *provenisti*  
*futtile* ('nihil aliud significat  
quam nihil effecisti, frustra es'  
Boxhorns). Truc. II 4, 33 *quom*  
*bene provenisti, gaudeo*. II 6,  
35 *quom tu recte provenisti,*  
*gratulator*. (Pareus, Lex. Pl. p.  
376. Weise, Lex. Pl. p. 112.)

ACT V. Sc. VI. Messenio, the  
servant of Menaechmus Sosicles,  
appears in search of his master.  
He mistakes Menaechmus of  
Epidamnus (whom the slaves  
attempt to carry off by force to  
the physician's house) for his  
master and rescues him out of  
their hands. For this service

he demands his liberty—which  
Menaechmus of Epidamnus  
tells him he shall have, as iar  
as it is in his power to bestow  
it, though Messenio is quite  
unknown to him. Menaechmus  
then enters Erotium's house  
(v. 1048) to try once more, if  
she will not let him have the  
robe back to return it to his  
wife.—Messenio first recites a  
monologue, the like of which is  
found in more than one place of  
the comedies of Plautus, e.g.  
at the commencement of the  
fourth act of the *Anlularia*.

966. *spectamen*, 'the means  
of trying', a proof. The nature  
of the proof itself is detailed in  
v. 968 in the epexegetical sen-  
tence beginning with *ut*.

969. *quam si* = *quasi* or *tam-  
quam*.—*aut rectius* 'or even  
better'.

- potióra esse, quói cor modéste sitúmst.  
 recórdetur íd,  
 qui níhili sunt, quid ís preti  
 detúr ab suis erís,  
 ignávis, improbís viris.  
 vérbera, compedés, molae  
 975 mágna lassitúdo, 10  
 famés, frigus dúrum:  
 haec pretia sunt ignáviae. id égo malum male  
 métuo.  
 [proptérea bonúm esse cértumst potius quám  
 malum.]

*ri Ba.* emended by R. 972. *qui nihili sunt* mss. I follow Brix. R. reads in one line:

*recórdetur quí sunt nihili, ís quid preti detur áb suis erís.*

973. 'haec interpretis esse certum est' R. who has these words in brackets. As it did not appear 'certum' to me, I have removed the brackets. 974 sq. *B* gives in one line—

Verbera compedes Mole magna lassitudo fames frigus durum,  
 which I have divided into three lines, in accordance with Spengel,  
*de vers. cret. usu* Pl. p. 13. R. reads

verbéra, compedés,

molaé, lassitudo, famés, frigus dúrum,

and Brix also omits *magna*. 976. *male malum B.* 977. 'vix Plautinus, vel hoc certe loco non Plautinus' R. who transposes

971. *potiora, κρείττω.* 'He whose heart is right, Will think his back of greater consequence Than is his gullet: ay, and to his belly Prefer his legs'. WARNER.—The words *cor modeste situmst*, though not unintelligible of themselves, are still very strange when considered as Latin; at least, we do not elsewhere find an expression exactly parallel to the one in our text. Bergk proposes therefore *cor modéste modéstumst*—which would be a reading quite in harmony with the general style of Plautus.

972. *qui nihili sunt* = οἱ μη-

δὲν ὄντες, 'worthless fellows'. We often read *homo nihili*. Compare also v. 973, where it has even been conjectured that the words *ignavis improbis viris* are merely a foreign interpretation of this line.

974. We often find the *pistrinum* ('the pounding-mill') mentioned among the places of punishment for refractory or careless slaves. In the present line, *Persa* 1, 22 (*fui praeferatus apud molas tribunus vulgaris*) and *Pseud.* iv 6, 38 (*ut det nomen ad molas coloniam*) this is designated by *molae*.

976. *malum* 'punishment'.



magis múlto patior fácilius ego vérba, verbera  
ódi:

nimióque edo lubéntius molitúm quam molitum  
prachíbeo. 15

980 proptérea eri imperium éxsequor, bene ét sedate  
sérvio id:

écoque exemplo sérvio, tergo ín rem ut arbitro  
ésse.

atque íd mihi prodest. álii, ut esse in suám rem  
ducunt, íta sint:

ego íta ero, ut me esse opórtet. id si adhíbeam,  
culpam abstíneam,

eró meo ut omnibus ín locis sim praésto, metuam  
haud múlto. 20

985 propést, quando haec mea méus erus ob fácta  
pretium exsólvet.

*proptérea bonúm certumst pótius quam malum ésse.* 978. *nam magis* mss. *ego* om. *B.* 979. *quam prachibeo a me* *R* against the mss. 981. 'huc transposui quem libri exhibent post v. 985' *R.* *coque* *R.* *ego* mss. 982. *esse ita ut in rem esse ducunt sint B.* emended by *R.* 983. *metum id mihi adhibeam culpa abstineam B.* I follow *R.* 984. *meo* om. mss., added by G. Hermann. 985. *mea meus* added by *R.* The ms. *B* reads *quando ceruso*

978. For comparatives emphasized by an additional *magis* see our note on Aul. 419.—The play on the words *verba* and *verbera* is quite in keeping with the character of comic language. See Ter. Haut. 356.

979. 'I rather like to eat that which has been ground by others, than grind myself what others are to eat'. *R. WARNER.*

981. *eo exemplo* is merely an amplification of a simple *ita*.—*servio* 'conduct myself as a slave'.—*in rem est* is a common phrase 'it advantages, it is profitable'.—*arbitro* is repeatedly met with in archaic Latin, instead of *arbitror*. See the passages quoted by Kühner, Ausf.

Gr. i p. 595. We may add the general observation that many deponent verbs occur in archaic Latin in an active form.

983. *id si adhibeam* 'if I maintain this principle'.—*culpam abstinere* lit. 'to keep blame away'. *abstinere* is often used in Plautus as a transitive verb, though we also find the construction with the ablative. (Brix gives in his note numerous instances of the different constructions of this verb.) See also our note on Aul. 342.

984. *ero ut sim praesto* 'as long as I am ready' for my master's orders.

985. This line is to prepare us for Messenio's subsequent

postquam in tabernam vása et servos cónlocavi, ut  
iússerat,  
ita vénio advorsum. núnce foris pultábo, adesse ut  
mé sciat,  
átque eum ex hoc sálto damni sálvom ut educám  
foras. 25  
séd metuo ne séro veniam depugnato proelio.

SENEX. MENAECHEMVS I. LORARII. MESSENIO.

990 SE. pér ego vobis deós atque homines díco, ut  
imperíum meum V 7.  
sápienter habeátis curae, quae ímperavi atque ím-  
pero.  
fácite illic homo iam in medicinam ablátus sub-  
limís siet :  
nísi quidem vos vóstra crura aut látera nihili pén-  
ditis.

request to be manumitted. It appears that he has long since conceived hopes of obtaining his freedom.

987. We should understand *ita, ut iusserat, venio advorsum* ('I come to fetch him and conduct him home'; comp. note on v. 437).

988. Messenio calls Erotium's house a *saltus damni*, 'a mountain-pass of loss'. In a *saltus*—i. e. a woody mountain-pass—it is easy to lay an ambush for an unwary traveller. Compare also the following line, in which the expression *depugnato proelio* refers to the skirmish, in which the attacked traveller is supposed to have engaged with the robbers who had lain in ambush for him.

ACT V. SC. VII. 990. For the collection of the words *per ego*

*vobis deos atque homines dico* comp. Ter. Andr. 834 *per ego te deos oro* and our note on ib. v. 538.

991. *sapienter* is not exactly equivalent in this place to *diligenter*. The old man means that there is a certain cunning and cleverness (*sapientia*) required for catching and overpowering a madman like Menaechmus.

992. *medicina* 'surgery'.—*sublimis* denotes that the slaves are to lift up Menaechmus and thus carry him to the physician's house.

993. 'Unless you think little of the punishment I shall inflict upon you in case you do not carry out my commands'. Lamb. justly explains '*nisi quidem vos vestra crura compedibus vinciri aut latera virgis ac loris variari vultis*'.

cáve quisquam, quod illíc minitetur, vóstrum flocci  
fécerit. 5

995 quid státis? quid dubitátis? iam sublímem raptum  
opórtuit.

ego íbo ad medicum: praesto ero illi, quóm venietis.  
ME. óccidi.

quid hoc ést negoti? quíd illisce homines ád me cur-  
runt, ópsecro?

quid vóltis vos? quid quaéritatis? quíd me circum-  
sístitis?

quo rápitis me? quo fértis me? perii. ópsecro vos-  
trám fidem, 10

1000 Epidámnienses súbvenite cíves. quin me mítóttis?

MES. pro di ímmortales, ópsecro, quid ego óculis  
aspició meis?

erúm meum indigníssume nesció qui sublimém  
ferunt.

ME. ecquis suppetias mi aúdet ferre? MES. ego, ere,  
aúdeo audacíssume.

*fatiam pretium exsoluct.* 989. *neque utrum* mss., *atque enim* Brix, *meumque erum* R. 992. *sublimen* mss., R., *sublimis* 'codd. Py-ladis'. 993. *nihil B, nihili Z.* 995. *sublimen B, R., sublimem DZ.* 997. *illie* mss., *illisce* Brix, see Lorenz Jahresber. iii 617. 1002. *sublimen B, R., sublimem DbZ.* 1003. *égo, ere, atque audacíssume* R. *audeo* was added by Schwabe, Müller Nachtr. p. 104, and Brix.

994. We should rather expect *cavete*. Brix compares Poen. prol. 117 *cave dirumpatis*, and the analogous use of *age* instead of *agite*, Mil. gl. iii 3, 54 *age igitur intro abite*.

995. 'You ought already to have snatched him up and carried him away on your shoulders'.

996. *illi* is the adverb of place, = *illie*. Menaechmus calls out *occidi* on seeing the slaves approach in a menacing manner.

997. *illisce* is the plural, like *hisce* v. 958.

998. They have now come near enough for him to address them.

999. *opsecro vostram fidem* 'I implore your protection'.

1000. *quin me mittitis* 'won't you let go hold of me?'

1002. *nescio qui* 'some unknown fellows'.

1003. *suppetiae* is not a Ciceronian word; see dict. ('*suppetiae βοήθεια*' Charisius i p. 33 K.). Comp. also below v.

- o fácinus indignum ét malum, 15  
 1005 Epidámmii civés, erum meum híc in pacato óppido  
 luci derupier ín via, qui líber ad vos vénerit,  
 mítтите istunc. ME. ópsecro te, quisquí's, operam mi  
 út duis,  
 neú sinas in me ínsignite fieri tantam iniúriam.  
 MES. ímmo operam dabo ét defendam et súbvenibo  
 sédulo. 20  
 1010 númquam te patiár perire: mé perirest aéquius.  
 éripe oculum ístíc, ab umero quí tenet te, ere,  
 ópsecro.

1007. *mittit. is tunc B, mittitis tunc C*, emended by Gruter. *quis-*  
*quis* the editions before R. *mihi ut des B, mihi uides CD*, emended  
 by R. 1009. *et operam* mss., *et* om. Guyet. 1010 *me derideres te*  
*cuius B*, emended by Camerarius. 1011. *isti te* Bothe, R., *isti* mss.,  
*istic* Fleckeisen. *tenet, ere, te obsecro R.*; our reading is due to

1020.—*audet* apparently=*volt*, though in the present case some daring is also required for the emergency.—*audeo* was first added by Schwabe, in harmony with the style of Plautus who is fond of joining verbs and adverbs derived from the same root.

1005. '*in pacato oppido dixit amplificationis causa* [for the sake of increased emphasis], *ut et illa quae secuntur, luci, in via, qui liber venerit. nam si quis—in oppido hostili et quod bello ardeat sublimis feratur, minus mirum minusque indignum sit*'. LAMB.

1006. For the ablative *luci* which is always used adverbially, compare our note on Aul. 741.—*derupier*=*deripier*, *deripi*, see our note on Aul. 39.

1007. In pronouncing the three lines 1004, 5, and 6, Messenio traverses the whole length of the stage, from Erotium's house towards which he

had previously bent his steps, to the place where Menaechmus had been attacked by the slaves; he has now reached them and begins to attack the slaves, when saying *mittite*.—*quisquí's*=*quisquis es* 'whoever you may be'.—*operam mi ut duis* 'to lend me your assistance'.—*duis* is a Plautine form instead of *des*, as has been previously observed.

1008. *insignite*=*insigni exemplo* 'in such an atrocious manner'.—The same phrase as here occurs Rud. III 2, 29. Cas. v 4, 31. Poen. III 6, 14. Mil. gl. II 6, 77. *insignite inique* Rud. IV 4, 53. This adverb occurs also in Cicero. (Pareus, Lex. Pl. p. 224. Lex. Crit. p. 617.)

1009. *sedulo*=*diligenter*, 'to the best of my power'.

1010. *numquam* is a strong negation instead of a simple *non*, just as we use *never* in order to emphasize a negation.

1011. *istic* is the dative=*is-*

hísee ego iam seméntem in ore fáciam pugnosque  
óbseram.

máximo malo hércle vostro hodie ístunc fertis.  
míttite.

ME. téneo ego huic oculúm. MES. face ut oculi lócus  
in capite appáreat. 25

1015 vós scelestos, vós rapacis, vós praedones. LO. pé-  
riimus.

ópsecro hercle. MES. míttite ergo. ME. quíd me  
vobis táctiost?

pécte pugnís. MES. ágite abite : fúgite hinc in ma-  
lám crucem.

ém tibi etiam : quía postremus cédis, hoc praemí  
feres.

Fleckeisen. *qui tenete rete BCDA.* 1013. *hodie malo hercle* mss.  
I follow Brix. *máximo hercle hodié malo vostro ístunc fertis* R.  
1015. *scelesti vos* mss., corrected by R. 1018. *em* Ribbeck, *en*

*tice.* 'Take him a sound blow on his eye, knock his eye out'.—*umerus* is the legitimate spelling, without an initial *h*, comp. *ῥμος*=*ῥμεσος*.—*te* is dependent on *tenet*, not on *obsecro*.

1012. 'His servis sementem pugnorum in ore faciam; pugnos his in ore seram'. LAMB. Comp. Rud. III 4, 58 *iam tibi hercle in ore messis fiet mergis pugneis*.

1013. 'It shall be to your greatest misfortune that you carry him away', i. e. you shall smart for carrying him away. It appears from this translation that *maximo malo vostro* should be considered as a dative, not an ablative. Instances of this phrase are given by Pareus Lex. Pl. p. 259, who observes 'est formula comminandi cum significamus impune non habiturum quod quis facit improbe'.

1014. Messenio means that Menaechmus is to tear the fellow's eye out, so that only the place in the socket remains in which it once was.

1015. Fancy that Messenio strikes a weighty blow in pronouncing each one of the three exclamations contained in this line.

1016. *opsecro hercle* 'mercy, mercy!'—For the construction of the words *quid me vobis tactiost* (in which the verbal noun *tactio* governs the accusative, just as the verb itself does) see our note on Aul. 420, where the very same phrase is used as here.

1017. *pectere pugnís* is a pretty frequent expression in Plautus; comp. Pareus Lex. Pl. p. 332.

1018. *em tibi etiam* 'there is still one (blow) for you'. *ce-*

nimis bene ora cōmnetavi atque éx mea sententia.

30

1020 édepol, ere, ne tibi suppetias témperi advení modo.

ME. át tibi di sempér, adulescens, quisquis es, faciánt bene :

nam ábsque te esset, hódie numquam ad sólem occasum víverem.

MES. érgo edepol, si récte facias, ére, med emittás manu.

ME. líberem ego te ? MES. vérum, quando equidem, ére, te servaví. ME. quid est ?

35

1025 ádulescens, errás. MES. quid erro ? ME. pér Iovem adiuró patrem,

méd erum tuóm non esse. MES. nón taces ? ME. non méntior :

BCD, R. 1019. *aut bene* mss., *aut om.* R. *commetaui* BaC, *commentaui* BbDFZ and most old editions, *commutauí* Pius. 1020. *tempore* mss., emended by R. 1022. *namque* B (not the other mss.). *ted esset, numquam hodie* R. against the mss. 1023. *me*

*dere* = *decedere*: 'quiapostremus discedis, hoc praemii referes'.

LAMB.

1019. *nimis* 'very'.—*commetare* is ἀπ. λεγ. We should understand it as a compound of *metare* or *metari* 'to mete out, to measure'. Messenio says that he has well measured over their faces with his fists. See, however, crit. note.—*ex mea sententia* 'to my heart's content'.

1020. *suppetias advenio* 'I come to your assistance'; the accusative should be explained on the same principle as in the phrases *iníttias ire, venum ire*. In the work on the *Bellum Africanum*, which is written in quaint and rather antiquated phraseology, we meet with the phrases *suppetias venire, pro-*

*ficisci* and *ire*.—*temperi* 'just in time': see note on Aul. 471.

1021. Menaechmus employs the same words as above v. 1007, to express his ignorance of the name of his liberator.

1022. *absque te esset* = *si tu non esses*. This is very frequent in Plautus. See note on Trin. 832.—For the expression *ad solem occasum* see above v. 437.

1023. *recte* 'justly'—if you wish to do what's right. Comp. v. 985.

1024. Each single word of Menaechmus' question should be pronounced emphatically and with a kind of pause after it. He is greatly surprised at the request and says, 'what, I am to bestow on you your free-

née meus servos úmquam tale fécit quale tú mihi.

MES. síne igitur, si tuóm negas med ésse, abire liberum.

ME. meá quidem herele caúsa liber ésto atque ito quó voles. 40

1030 MES. némpe iubes? ME. iubeo hérele, si quid ímperist in té mihi.

MES. sálve, mi patróné. quom tu líberas me sério, gaúdeo. ME. credo hérele vero. MES. séd, patrone, te óbsecro,

né minus *nunc* ímperes mihi, quám quom tuos servós fui.

ápud ted habitabo ét, quando ibis, úna tecum ibó domum. 45

mss., *med* Bothe. 1026. *me* mss., *med* Bothe. 1028. *sic sine* mss., *sic* om. Brix. *sic sine igitur, si ésse tuum negás me, abire liberum* R. 1031. *me serio* Balbach, *messenio* mss. 1032. *vero* Balbach, *robis* mss. 1033. *nunc* om. mss., added by R. 1034. *ted* Guyet,

dom?'—*rerum* 'yes' or 'indeed'; comp. Ter. Haut. 1013. Ad. 543. Andr. 769. Eun. 347. It is, properly speaking, a sentence by itself, like *ridiculum*, *malum* and other neuter adjectives of the same kind.

1026. Messenio thinks that his master is trying to clude his request by some joke and therefore says *non taces?* (appropriately translated by Warner 'can you say so?').

1027. *meus servos* 'a servant of mine'.

1029. *mea quidem causa* 'quantum quidem ad me attinet, ἐμὸν ἔρεκα'. LAMÉ.

1030. *iubere* is a very expressive word, often used in a legal and political sense (*populus iubet*). Messenio says 'Is this then your express desire?'—*in te* 'over you'. Comp. Mil. gl. II 1, 17 *facile est imperium in*

*bonos*.

1031. After the manumission Menaechmus is no longer Messenio's *erus*, but his *patronus*.

1032. *gaudeo* 'I am much obliged'. A dependent sentence is after this verb generally introduced in Plautus by *quom*, not by *quod*. Comp. True. II 4, 33 *quom bene provenisti, gaudeo*, ib. II 6, 35 *quom tu recte provenisti quomque es aucta liberis, Gratulor, quom mihi tibi que magnum fecisti decus*.

Menaechmus' reply *credo herele vero* is somewhat ironical, as he cannot but consider a manumission of a stranger by himself to be utterly void of authority.

1034. *quando ibis*, viz. *domum* 'when you travel home again', to Syracuse.

- 1035 *máne me : nunc ibo ín tabernam, vása atque argen-  
túm tibi  
réferam. rectest óbsignatum in vídulo marsúppium  
cúm viatico : íd tibi iam huc ádferam. ME. adfer  
strénue.*  
MES. *sálvom tibi ítem, ut míhi dedisti, réddibo : tu  
hie mé mane.*  
ME. *nímia mira míhi quidem hodie exórta sunt  
mirís modis.* 50  
1040 [*álii me negánt eum esse quí sum atque excludúnt  
foras,  
álii me esse aiúnt qui non sum, ac sérvos se esse  
meós volunt*]  
*vél ille servom sé meum esse aibat, quem égo modo  
emisí manu.*

*te* mss. 1035. *mane me* Acidalius, *minime* mss. 1036. 'sequitur in BCDFZ versus 1044, suo loco iteratus: delevit Pylades' R. 1037. *id ego tibi iam huc* R. 1038. *reddebo* mss., *reddibo* Nonius. *tu* om. mss., added by R. 1039. *nimum* R. against the mss. 1040 sq. rejected by P. Langen Philol. xxx 434 sqq. 1042. *vél ille quí se pétère argentum ait, quem égo modo emisí manu* R. (*vel ille qui se petere modo argentum modo qui servum se meum Esse aiebat*

1035. For the prosody of *máne* comp. Introd. to Aul. p. 25 sq.—If we had to deal with a prose writer or even with a more artistic poet, we should, perhaps, be inclined to insert *ut* after *argentum*. But the conversational language of the Plautine comedies is fond of placing short coordinated sentences in close continuity.

1036. *obsignatum* 'signo seu anulo cerae impresso clausum, obsignabantur hoc modo non modo tabellae, sed etiam lagenae, cistellae, viduli, cellae et similia'. LAMB.

1038. *reddibo* = *reddam* is attested in the present passage by Nonius p. 476, who quotes

the same future from Cas. i 41. It occurs also in a fragment of the *Vidularia* preserved by Priscian vi 32, p. 224, H. See Kühner, Ausf. Gr. i. p. 480.

1039. *nimia mira* 'very strange things'. In this phrase *mirum* is treated as a substantive. Comp. Amph. ii 1, 69. v 1, 53. *tanta mira* occurs Cas. iii 5, 5. Amph. v 1, 5.

1040, 41 should be rejected as an interpolation or rather as a dittographia of v. 1042 and 1046.

1042. *vel* serves to introduce an illustration of the preceding observation. Comp. above, v. 873.



is ait se mihi állaturum cum árgento marsúppium.

1045 íd si attulerit, dícam ut a med ábeat liber quó volet,  
né tum, quando sánus factus sí, a me argentúm  
petat. 53

sócer et medicus me ínsanire aíebant. quid sit, míra  
sunt.

haéc nihilo esse míhi videntur sétius quam sómnia.  
núnc ibo intro ad hánc meretricem, quámquam sus-  
censét mihi:

sí possum exoráre, ut pallam réddat, quam referám  
domum.

## MENAECHEMVS II. MESSENIO.

1050 ME. mén hodie usquam cónvenisse te, aúda, audes  
dícere, V 8.

póstquam advorsum mi ímperavi ut húc venires?

MES. quín modo

*quem ego modo emisi manu B).* 1043. *is quod ait se mi allaturum*  
R., but *quod* is not in the mss. 1044. *me habeat BC*, emended by  
Bothe. 1045. *ne tum* Lambinus, *ne dum B.* 1046. *aiebant* Came-  
rarius, *dicebant* mss. 1047. *sectius* R. (comp. Gellius xviii 9, and

1043. *marsuppium cum ar-  
gento* 'a pouch containing  
money'. We should join the  
words in the same manner v.  
1036 sq.

1045. *sit* appears here in its  
original long quantity; see In-  
trod. to Aul. p. 17.—*petat*=*re-  
petat*.

1046. *mira sunt* 'it is a  
cause of wonder'. For the ex-  
pression comp. our note on  
Trin. 861.

1047. *sétius* seems to be the  
genuine spelling, not *secius*.  
Menaechmus says 'all this  
seems to me to be nothing less  
than a dream'.

1048. *suscensere* is the ge-  
nuine form of this verb, not  
*succensere*. (*Subs* was an old

form of the preposition *sub*,  
just as there is *ab* and *abs*, *e*,  
*ec* and *ecs*=*ex*. *suscensere* is  
therefore instead of *subscen-  
sere*.)

1049. *quam*=*ut eam*.

ACT V. SC. VIII. Menaech-  
mus of Syracuse meets Mes-  
senio on the road and now comes  
back with him. He is angry  
with Messenio for not coming  
to him; Messenio expresses  
great surprise, supposing him  
to be the person he had just  
rescued and from whom he had  
received his freedom.

1050. *audes* 'you have the  
impudence'.

1051. *usquam postquam*,  
'ever since the time when—'.

éripui, homines quóm ferebant té sublimem quáttuor,  
 ápud hasce aedis. tú clamabas deúm fidem atque  
 hominum ómnium,  
 quóm ego accurro téque eripio ví pugnando, ingrát-  
 tiis. 5

1055 ób eam rem, quia té servavi, me ámisisti líberum.  
 quom árgentum dixí me petere et vása, tu quantúm  
 potest  
 praécueurrísti óbviám, ut quae fécesti, infitiás eas.  
 ME. líberum ego te iússi abire? MES. cértó. ME.  
 quin certíssimum est,  
 mépte potius fíeri servom, quám te umquam emit-  
 tám manu. 10

MENAECHMVS I. MESSENIQ. MENAECHMVS II.

1060 ME. I. súltis per oculós iurare, níhilo hercle ea causá  
 magis V 9.

our crit. note on Trin. 130), *see us B, setius C.* 1052. *quom R.,*  
*quia mss. sublimen B, R., suplimem C.* 1054. *vi Camerarius,*  
*vel in mss. 1058. cui mss., quin Saracenus. 1060. sultis R., si*

1053. *clamabas=magna voce*  
*implorabas.*

1054. The historical present  
 is frequently found in Plautus  
 after *quom*, instead of the per-  
 fect.—*ingratiis* (the Plautine  
 form—he never uses *ingratis*)  
 ‘significat hoc loco, invitís iis  
 qui te sublimem ferebant’.  
 LAMB.

1055. *amittere* is repeatedly  
 used by Plautus in the sense of  
*dimittere*. Comp. *iussi abire*  
 v. 1058.

1056. The present infinitive  
*me petere* is used in the sense  
 of the future—a usage not at  
 all uncommon in the easy and  
 somewhat negligent style of  
 Latin comedy.

1057. Instead of *quae fecisti*

we should, perhaps, rather ex-  
 pect *quae dixerás*. But the ex-  
 pression in the text has the  
 same sense as *facta tua*.

1059. The accusative *mepte*  
 seems to appear only here. For  
 the other formations of this  
 kind see Kühner, *Ausf. G.* 1 p.  
 383.

ACT V. Sc. ix. Menaechmus  
 of Epidamnus comes out of Ero-  
 tium’s house. Messenio sees  
 him, and greatly surprised at  
 the sudden appearance of the  
 two Menaechmi, he succeeds at  
 length in establishing that these  
 two men are twin brothers, and  
 that the long-lost brother has  
 been found by his master. The  
 twin brothers mutually recog-  
 nise each other, and Messenio,

fáciētis ut ego hódie abstulerim pállam et spinter,  
péssumae.

MES. di ímmortales, quíd ego video? ME. II. quíd  
vides? MES. speculúm tuom.

ME. II. quíd negotist? MES. tuást imago: tám con-  
similist quám potest.

ME. II. pól profecto haud ést dissimilis, meám quom  
formam nóscito. 5

1065 ME. I. ó adulescens, sálve qui me sérvavisti, quís-  
quis es.

MES. ádulescens, quaeso hérele, eloquere tuóm mihi  
nomen, nísi piget.

ME. I. nón edepol ita prómeruisti dé me, ut pigeat  
quaé velis

éloqui. mihíst Menaechmo nómen. ME. II. ímmo  
edepól mihi.

ME. I. Sículus sum Surácusanus. ME. II. éadem  
urbs et patriást mihi. 10

1070 ME. I. quíd ego ex te audio? ME. II. hóc quod res  
est. MES. nóvi equidem hunc: erus ést meus.

*voltis* mss. 1062. *pro di* mss., *pro om.* R. 1064. *quom* Acidalius.  
*quam* mss. 1066. *loquere* mss., emended by Fleckeisen. 1067.  
*me depolita* Bb, *edepol ita* Ba, Camerarius. 1068. *eloqui* om. mss.,  
added by Fleckeisen, R. 1069. *ea domus et patria est* mss.,

in recompence for being instru-  
mental in the discovery, re-  
ceives his freedom from his  
real master.

1060. *sultis*=*si voltis*, just  
as *sis*=*si vis*. 'per oculos iu-  
rare dixit, quia nihil fere est  
oculis carius...alloquitur Ero-  
tium et eius ancillam Menaech-  
mus surreptus: cui assevera-  
bant atque adeo iurabant illae  
se pallam et spinter dedisse, ut  
ea curaret reconcinnanda'.

LAMB.

1065. Comp. v. 1007 and  
1021.

1067 sq. 'You have so well  
deserved of me, that I must  
needs at once comply with your  
request'.

1069. *urbs* refers to Syra-  
cuse, *patria* to Sicily. (See  
crit. note.)

1070. *hoc quod res est* 'no-  
thing but the simple truth'.—  
In the following speech of Mes-  
senio's, the demonstrative pro-  
nouns are always explained by  
an accompanying gesture. Mes-  
senio, however, mistakes Me-  
naechmus of Epidamnus for  
his master.

égo quidem huius sérvos sum, sed mé~~d~~ esse huius  
crédidi.

húnc censebam té esse: huic etiam éxhibui negó-  
tium.

quaéro ignoscas, sí quid stulte díxi atque imprudéns  
tibi.

ME. II. délirare míhi videre. nón commeministí semul  
1075 te hódie mecum exíre ex navi? MES. énim vero .  
aequom póstulas. 16

tú erus es: tu sérvom quaere. tú salveto: tú vale.  
húnc ego esse aió Menaechmum. ME. I. át ego me.

ME. II. quae haec fábulast?

tú's Menaechmus? ME. I. mé esse dico, Móscho  
prognatúm patre.

ME. II. tún meo patrés's prognatus? ME. I. ímmo  
equidem, adulescéns, meo. 20

1080 tuóm tibi neque ócupare néque praeipere póstulo.  
MES. di ímmortales, spem ínsperatam dáte mihi,  
quam súspicor.

emended by Bücheler. *eadem pol patriast mihi R.* 1071. *me mss., med Pareus. sed huius me esse R.* 1072. *ego hunc mss., ego om. R.* We should perhaps insert *hic* after *etiam*. 1079. *tun ameo B,* emended by Pylades. 1080. *tuum tibi ego R.* against the mss. 1081. *quam insperatam spem datis mi, ut suspicor R.* against the

1072. *exhibui negotium, πράγματι παρέσχω*, by asking him for my freedom.

1073. *stulte atque imprudens = per stultitiam atque imprudentiam.* In a more polished style we should either have to say *stultus atque imprudens*, or *stulte atque imprudenter*.

1074. We should join *semul mecum* 'together with me'.

1075. *aequom postulas* 'you raise a just demand' in saying that I ought to remember our joint arrival in this town.

1076. The words *tu erus es* are addressed to Menaechmus

of Syracuse, and those which follow to Menaechmus of Epidamnus. Messenio means 'if you wish to have a servant, you must try to find one—as I am no servant of yours'.

1077. *fabula* 'talk'.

1081. *date* 'grant', a sense it often bears in prayers and invocations.—*spes* should be understood very emphatically so as to mean 'the fulfilment of the hope'.—*quam suspicor = qualem hanc esse suspicor* 'such as I think this will prove'. Brix compares Rud. iv 4, 47 *si quidem hic lenonis eiust vidulus*,

nám nisi me animus fállit, hi sunt gémini germaní duo :

nam ét patriam et patrém commemorant páriter qui fuerínt sibi.

sévocabo erúm. Menaechme. ME. AMBO. quíd vis ?

MES. non ambós volo, 25

1085 séd *erum* : uter vostrúmst advectus mécum navi ?

ME. I. nón ego.

ME. II. át ego. MES. te volo ígitur, huc concéde.

ME. II. concessí. quíd est ?

MES. illic homo aut *est* súcophanta aut géminus est frater tuos.

nám hominem hominis símiliorém núnquam vidi ego álterum,

néque aqua aquae neque láctest lactis, míhi crede, usquam símilis, 30

1090 quam híc tuíst tuque húius autem ; póste eandem patriam ác patrem

mémorat. meliust nós adire átque hunc percon-tárier.

mss. 1083. *patrem et matrem* mss., emended by Lipsius. 1085. *sed uter vostrorumst* R., but *rostrum est* the mss., emended by Bergk in the Halle program 1858—59 p. viii. 1087. *est* om. mss., added by R. 1088. *nam ego hominem* and *vidi alterum* mss., corrected by Bothe. *homini* mss., emended by Wesenberg. 1089. *lacti* mss., emended by R. *crede mihi* mss., transposed by Linge. *similiust* R. against the mss. 1090. *postea* mss., emended by R.

*quem suspicor*, and Ter. Haut. iv 1, 1 *nisi me animus fallit, hic profectost anulus quem ego suspicor*.

1084. *non ambos* 'not both at once'.

1088. *similis* and its compounds always govern the genitive in archaic Latin. See the excellent discussion of this point by Ritschl, Opusc. ii 570 sqq.

1089. Plautus uses the nom. *lacte* in the present place, Mil.

gl. ii 2, 85, and Bacch. v 2, 16. He never uses *lac*.—The expression was proverbial, as appears from the passages just quoted.

1090. *autem* 'on the other hand'; comp. above v. 777.—For *postea* see on v. 839. It introduces a second argument, like *επειτα* in Greek.—*eandem* is disyllabic, by way of synizesis.

1091. *meliust*, *ἀμεινόν ἐστι*, 'it is advisable'.

ME. II. hèrele qui tu me ádmonuisti récte et habeo grátiam.

pérge operam dare, ópsecro herele. líber esto, si ínvenis

húnc meum fratrem ésse. MES. spero. ME. II. ét ego idem speró fore. 35

1095 MES. quíd ais tu? Menaéchnum opinor té vocari díxeras.

ME. I. íta vero. MES. huic ítém Menaechmo nómen est. in Sícilia

té Suracusís natum esse díxisti: hic natúst ibi.

Móschum tibi patrém fuisse díxisti: huic itidém fuit. núnc operam potéstis ambo míli dare et vobís simul. 40

1100 ME. I. prómeruisti ut né quid ores, quód velis quin ímpetres.

tám quasi me emerís argento, líber servibó tibi.

1092. *quin* R. against the mss. 1095. *agis* B, *ais* D. 1098. *dixit* BaC, *diristi* Bb, *diristi* Guyet. 1101. *tamquasi* BCDA, *tamquam* si DbFZ, R. *cmeris* me Pylades, *me emeris* mss. 1102. *inventuros*

1092. In *herele qui* we notice the same employment of the ablative of the indefinite pronoun in an asseverative sense as in *edepol qui*. See also our notes on Aul. 346 and Trin. 464.

1095. In saying *quid ais tu*, Messenio turns to Menaechmus of Epidamnus and begins his cross-examination.

1096. *ita vero* (*dixeram*) 'yes, indeed'. Comp. v. 1108.

1099. *operam dare alicui* means both 'to listen attentively to some one' and 'to be active in the interest of some person'. Both senses are combined in the present passage.

1100. The construction is

*promeruisti* ('you have so well deserved of me') *ne quid ores quin impetres* (*id*) *quod velis* ('that you can never ask me for anything without having your wish granted by me').

1101. We observe the same construction as here in a line of Terence, Ad. 534, *tam placidum quasi orem reddo*, where see our note. It is evident that the derivation of *quasi* from *quam si* may still be traced in these passages.—*liber* 'though free' I will consider myself your slave. *servibo* is one of the archaic futures of the fourth conjugation, so common in Plautus.

MES. spēs mihist, vos inventurum frātres germanós duos

gémīnos, una mātē natos ét patrē uno unó die.

ME. I. míra memoras. útinam efficere, quód pollicitu's, póssies. 45

1105 MES. póssum. sed nunc ágite, uterque id, quód rogabo, dícite.

ME. I. úbi lubet, roga: réspondebo, níl reticebo quód sciam.

MES. ést tibi nomén Menaechmo? ME. I. fáteor.

MES. est itidém tibi?

ME. II. ést. MES. patrē fuisse Moschum tíbi ais?

ME. I. ita vero. ME. II. ét mihi.

MES. ésne tu Surácusanus? ME. I. cértō. MES. quid tu? ME. II. quíppini? 50

1110 MES. óptume usque adhúc conveniunt sígna. porro operám date.

quíd longissumé meministi, díe mihi, in patriá tua?

ME. I. cúm patrē ut abíi Tarentum ád mercatum, póstea

ínter homines mé decerrare á patrē atque inde ávehi.

ME. II. Iúppiter supréme, serva mé. MES. quid clamas? quín taces? 55

mss., emended by Lambinus. 1104. *possis* mss., corrected by Camerarius. 1107. *estne* R. twice against the mss. 1112. *habitarem . tum* B, *apiit arentum* C, *abii tarentum* D. 1113. *med*

1102. In prose: *me vos inventurum esse*.

1105. For the syntax of *uterque dicite* we may refer to our note on v. 779.

1106. For *rogā* comp. our Introd. to Aul. p. 24.—*sciam* is the future, not the subj.

1109. *certo* 'undoubtedly'. *quippini* 'how should I not' = *scilicet* ('of course') which is ascribed as a gloss in the ms. B.

1111. *longissume* 'as far

back as possible'.

1112. *postea* is, properly speaking, unnecessary, but Plautus often commences an apodosis with it. We may compare *ἔπειτα* in Greek after a participle (here e.g. *πορευθεὶς εἰς Τάραντα μετὰ τοῦ πατρὸς ἔπειρ' οἶδ' ὅτι ἀπεπλανήθην ἀπ' αὐτοῦ καὶ ἀπήχθην ἐντεῦθεν ἐπὶ νεώς*).

1114. *quín taces* 'won't you be silent?'—rather a command than an interrogation.

1115 quót eras annos gnátus quom *olim* té pater a patria ávehit?

ME. I. séptuennis: nám tum dentes míhi cadebant prímulum,

néque patrem postíllac umquam vídi. MES. quid? vos túm patri

filii quot erátis? ME. I. ut nunc máxume memíní, duo.

MES. úter eratis, tún an ille, máior? ME. I. aequé ambó pares. 60

1120 MES. qui íd potest? ME. I. gemini ámbo eramus.

ME. II. dí me servatúm volunt.

MES. si ínterpellas, égo tacebo. ME. II. pótius taceo.

MES. díe míhi:

úno nomine ámbo eratis? ME. I. mínime: nam míhi hóc erat,

quód nunc est, Menaéchmo, illum *autem* túm vocabant Sósiclem.

ME. II. sígna adguovi: cóntineri quín complectar nón queo. 65

1125 mí germane gémine frater, sálveto: ego sum Sósicles.

ME. I. quó modo igitur póst Menaechmo nómen est factúm tibi?

*aberrare* Bücheler (comp. prol. 31). 1115. *tum quom pater a patria te arehit* Fleckeisen and R.; instead of transposing *te*, I have added *olim*. In his N. Pl. Exc. 1 p. 64, R. preferred *quóm te pater a patriad ávehit*, and so Brix. 1117. *postíllac umquam* R., the mss. in inverse order. 1118. *ut erratis* Ba. 1123. *autem* om. mss., added by Müller Nachtr. p. 130, *at illum* Fleckeisen, *illum* R. 1125. *salve* mss., R. emended by Fleckeisen. 1127. 8.

1116. Compare v. 24 in the prologue.—Lambinus quotes Pliny, Macrobius, and Censorinus in support of the fact that children change their teeth when about seven years of age!

1117. *quid?* continues the investigation.

1118. *ut nunc maxime memini* 'to the best of my present recollection'.

1119. For *uter eratis* comp. v. 779 above.—*pares*, sc. *nati*, both of the same age.

1120. *qui id potest* 'how is that possible?'



ME. II. póstquam ad nos renúntiatumst te \* \*  
 \* \* \* \* \* ét patrem esse mórtuom,  
 ávos noster mutávit: quod tibi nómen est, fecít mihi.

1130 ME. I. crédo ita esse fáctum ut dicis. séd mi hoc  
 respondé. ME. II. roga. 70

ME. I. quíd erat nomen nóstrae matri? ME. II.  
 Teúximarchae. ME. I. cónvenit.

ó salve, insperáte, multis ánnis post quem cónspicor,  
 fráter. ME. II. et tu, quém ego multis míseriis,  
 labóribus

úsque adhuc quaesívi quemque ego ésse inventum  
 gaúdeo.

1135 MES. hóc erat, quod haéc te meretrix huíus vocabat  
 nómine: 75

húnc censebat té esse, credo, quóm vocat te ad  
 prándium.

ME. I. námque edepol mi hic hódie iussi prándium  
 adparárier

clám meam uxorem: quóí *quam* pallam súrrupui  
 dudúm domo,

‘duorum ut puto versuum reliquiae in unum hunc coaluerunt in  
 libris’ R. 1133. *miseris* mss., emended by Bothe; *et miseris* R.  
 1137. *hic mihi* mss., corrected by Bothe. 1138. *quam* om. mss.,

1127. The original contents  
 of the gap may be gnessed  
 from the prologue. We may  
 supply *te esse surruptum et post-*  
*quam simul comperimus.*

1131. Comp. v. 498 above.

1132. *multis annis post quem*  
*conspicor* ‘whom I now behold  
 for the first time for many  
 years’. Acidalius compares a  
 fragment of Pacuvius from his  
*Teucer*, v. 319 Ribbeck: *quam*  
*te post multis tuor tempestati-*  
*bus.*

1133. The copula *et* is fre-  
 quently omitted between two  
 nouns in archaic Latin; see  
 our note on Trin. 287.

1135. ‘This then was the  
 reason, why’ etc. *quod*=*prop-*  
*ter quod*, as in numerous other  
 instances.—*huius* should be pro-  
 nounced as a monosyllable  
 (*huís*).

1136. *vocat* is the historical  
 present after *quom*.

1137. Menaechnus of Epi-  
 damnus confirms Messenio’s  
 conjecture. Hence he begins  
 his speech with *namque*.—In-  
 stead of *iussi*, we should rather  
 expect *iusseram*; but we have  
 already seen that Plautus is not  
 very careful in observing these  
 differences of tense.

cám dedi huic. ME. II. hanc dícis, frater, pállam,  
quam ego habeo *in manu?*

1140 ME. I. quó modo haec ad té pervenit? ME. II.  
méretrix, *quae* huc ad prándium 80  
me ábduxit, me síbi dedisse aiébat. prandi pérbene,  
pótavi atque accúbui scortum : pállam et aurum hoc  
*míhi dedit.*

\* \* \* \* \*

ME. I. gaúdeo edepol, sí quid propter mé tibi evenít  
boni :

1145 nám illa quom te ad sé vocabat, mé esse *credo*  
crédidit.

MES. númquid me moráre, quin ego líber, ut iustí,  
siem? 85

ME. I. óptimum atque aequíssimum orat, fráter :  
fac causá mea.

ME. II. líber esto. ME. I. quóm tu's liber, gaúdeo,  
Messénio.

added by R. 1139. *hancine tu* R. against the mss. *habeo in manu* Brix, *habeo* mss., *fero* R. 1140. *quae* om. mss., added by R. 1142. *míhi dedit* om. mss., added by Camerarius. 1143. 'apparet integrum verum intercidisse huius modi :

*quae meo sumptu iuberem sibi reconcinnarier*' R.

1145. *credo* om. mss., added by Müller Nachtr. p. 116. *memet*

1142. Comp. above, v. 476.  
—For the gap after this line,  
see crit. note.

1145. *credo* is said by way  
of parenthesis, according to the  
general habit of Latin writers.

1146. Messenio addresses  
these words to Menaechmus of  
Epidamnus, who had once be-  
fore presented him with his  
freedom. 'I hope you have no  
objection to my manumission'.  
—*iusti = iussisti* ; comp. v. 1030.

1148. It has been pointed  
out that as yet no mention had

been made in this scene of  
Messenio's name, and that it is  
therefore rather strange that  
Menaechmus of Epidamnus  
should all of a sudden address  
him by his name. This is  
either due to a certain negli-  
gence on the part of the poet,  
or we should assume that the  
scribes have skipped some line  
in which the name was pre-  
viously mentioned.—The words  
*quom tu liber es, gaudeo* form  
the usual congratulation when a  
slave obtains his freedom.

MES. sél meliorest ópus auspicio, ut líber perpetuó  
sien.

1150 \* \* \* \* \*

ME. II. quóniam haec evenérunt nobis, fráter, ex  
senténtia,

ín patriam redeámus ambo. ME. I. fráter, faciam  
ut tú voles. 90

aúctionem hic fáciam et vendam quídquid est. nunc  
ínterim

eámus intro, fráter. ME. II. fiat. MES. scítin quid  
ego vós rogo?

1155 ME. I. quíd? MES. praeconiúm mi ut detis. ME. I.  
dábitur. MES. ergo núnciam

vís conclamari aúctionem fóre? ME. I. equidem die  
séptimi.

*esse credidit* R. 1150. 'aliquid responsum esse Messenioni  
prorsus credibile est' R. 1151. *frater nostra ex mss., frater nobis  
ex Camerarius, nobis, frater, ex R.* 1152. *tu om. B* (not the  
other mss.). 1155. *PRAECONIUM MIHI UT DETIS A, CDP, mihi  
praeconium videtis Ba (ut detis Bb), praeconium ut mihi detis Z,  
Brix.* 1156. *equidem* Bergk, *quidem* mss., *quo die* Lambinus, R.

1149. 'Allegoria est per  
quam significat praeter liber-  
tatem opus esse praeterea cibo.  
proinde ac si dicat: libertas est  
illa quidem res magnopere ex-  
petenda et magni aestimanda,  
sed nisi tu dominus mihi servo  
cum libertate aliquid prae manu  
dederis, hoc auspiciū parum  
laetum est, denuo redauspican-  
dum est'. LAMB., who quotes  
analogous instances from Plan-  
tus' Epidicus v 2, 62, and  
Terence's Adelphoe v 9, 22 sqq.

1154. *eamus* should be pro-  
nounced in two syllables by  
way of synizesis.

1155. Messenio suggests that  
there is at once 'a job' for  
him; they are to make him  
their 'praeco' for the projected

auction.—*nunciam* (always tri-  
syllabic in Plautus; see our note  
on Trin. 3) 'directly, at once'.

1156. *equidem* sc. *volo*: 'I  
for my part wish it to take place  
on the seventh day from now'.  
—For the phrase *die septimi*  
(in which *septimi* is an ablative,  
like *qui=quo*) we may compare  
Gellius x 24 who says 'die  
quarto' et 'die quinto' *quod  
Graeci eis τετάρτην καὶ εἰς πέμπ-  
την dicunt, ab eruditis nunc quo-  
que dici audio, et qui aliter  
dicit, pro rudi atque indocto  
despicitur. Sed Marci Tullii  
aetas ac supra eam non, opinor,  
ita dixerunt: 'diequinte' enim  
et 'diequinti' pro adverbio co-  
pulate dictum est, secunda in eo  
syllaba correpta.* He then states

- MES. auctio fiet Menacchmi mane sane septimi. 95  
 venibunt servi, supellex, fundi et aedes. omnia  
 venibunt, quiqui licebunt, praesenti pecunia.  
 1160 venibit uxor quoque etiam, si quis emptor venerit.  
 [vix credo auctione tota capiet quinquagenses.]

1158. *fundi aedes* mss., *aedes, fundi* R. after Linge, *aedes fundis* Bücheler Lat. Decl. p. 18, R. Opusc. II 650 n.; *fundi et aedes* Müller Pros. p. 682 and Bergk Beitr. I p. 102, and so Brix. 1160. *uxor quoque etiam venibit* R. after Guyet. 1161. rejected by

that the emperor Augustus employed these expressions in his correspondence, and quotes other instances from Pomponius, the historian Caelius, and Cato the Elder. He adds *alia idem multa hoc genus varie dixerunt: 'die pristini' quoque eodem modo dicebatur...quod vulgo pridie dicitur, converso compositionis ordine quasi 'pristino die'. atque item simili figura 'die crastini' dicebatur, id erat 'crastino die.' sacerdotes quoque populi Romani cum condicunt in diem tertium 'diem perendini' dicunt. sed ut plerique 'die pristini', ita M. Cato in oratione contra Furium 'die proximi' dixit.* We may add that the same formation of the ablative has left its traces in the adverbs *quotidie*=*quoto die* and *postridie*=*postero die*. In Plautus we find also *die septimi* Pers. II 3, 8, *die crastini* Most. IV 1, 25. In their first origin these formations are, no doubt, locatives, and may therefore be classed with *ruri domi hui* etc., but for all practical purposes they may be treated as ablatives of time, like *mane* in the following line. See Kühner, Ausf. Gr. I p. 178 sq., and our note on Aul. 741.

1157. Messenio winds up the comedy by inviting the spectators to the auction of Menaechmus' goods and chattels.

1159. *quiqui licebunt* 'for whatever price they shall sell, but only for ready money'.

1160. For the prosody of *venibit* see Introd. to Aul. p. 16.—For *quoque etiam* see our note on Trin. 1048. Brix maintains that this is not exactly a tautology or pleonasm, as *quoque* involves comparison ('as well as the other goods') and *etiam* adds emphasis. But we may well ask—would not 'also even' be felt as a pleonasm in English?—*si quis emptor venerit* 'in case any purchaser should be forthcoming'—which is extremely improbable.

1161. In the present line, *quinquagensiens* is an isolated form instead of *quinquagiens* (i.e. here *quinquagiens centena milia sestertium*). From the adverb *vix* it might be inferred that the sum realized in the auction was a very small one, but for the time of Plautus this would hardly be true. It is, moreover, difficult to see why Messenio should mention the sum total to be realized at the sale. For these reasons, we have

núnc, spectatōrés valetē et nóbis clare applaúдите. 100

Schwabe, Jahrb. 1872 p. 418 sqq. 1162. *clare dare plaudite B.*

followed Schwabe in rejecting this line as spurious.

1162. The public are requested by Messenio to applaud the play. The same request occurs in very nearly the same

words at the end of all Plautine plays, but is sometimes pronounced by the 'cantor' and sometimes by the actor who speaks last. See my note on Ter. Andr. 980.

## METRA HVIVS FABVLAE HAEC SVNT.

- v. 1 ad 109 iambici senarii
- 110 versus e tribus choriambis et cretico compositus
- 111 trochaicus septenarius
- 112 et 113 cretici tetrametri acatalecti
- 114 A et B dactylii trimetri hypercatalecti
- 115 ad 118 cretici tetrametri acatalecti
- 119 trochaicus octonarius
- 120 ad 122 iambici dimetri
- 123 ad 127 trochaici septenarii
- 128 ad 134 iambici octonarii
- 135 ad 225 trochaici septenarii
- 226 ad 350 iambici senarii
- 351 anapaesticus dimeter acatalectus
- 352 iambicus dimeter acatalectus
- 353 et 354 anapaestici dimetri acatalecti
- 355 paroemiaceus
- 356 iambicus senarius
- 357 anapaesticus tetrameter catalecticus
- 358 anapaesticus dimeter acatalectus
- 359 iambicus octonarius
- 360 paroemiaceus
- 361. 2. 3 anapaestici dimetri acatalecti
- 364 anapaesticus monometer acatalectus
- 365 anapaesticus dimeter acatalectus
- 366 paroemiaceus
- 367 anapaesticus dimeter acatalectus
- 368 paroemiaceus
- 369 ad 465 trochaici septenarii
- 466 ad 570 iambici senarii
- 571 ad 577 bacchiaci tetrametri
- 578 creticus tetrameter acatalectus
- 579 et 580 bacchiaci trimetri catalectici
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- 584 bacchiaceus tetrameter
- 585 iambicus octonarius
- 586 versus interpolatus

- 587 bacchiacus tetrameter acatalectus
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- 594 trochaicus octonarius
- 595 trochaicus septenarius
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- 602. 3 anapaestici septenarii
- 604 ad 700 trochaici septenarii
- 701 ad 752 iambici senarii
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- 972 B iambicus dimeter
- 973 A bacchiacus dimeter catalecticus
- 973 B iambicus dimeter
- 974 trochaicus dimeter catalecticus
- 975 A trochaica tripodia
- 975 B bacchiacus dimeter acatalectus
- 976 iambicus septenarius
- 977 iambicus senarius, hoc loco interpolatus
- 978 iambicus septenarius
- 979 iambicus octonarius
- 980 ad 985 iambici septenarii
- 986. 7 iambici octonarii
- 988 ad 994 trochaici septenarii
- 995 ad 1003 iambici octonarii
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- 1005. 6 iambici octonarii
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